MEHBOOB-e-YAZDĀNI

By Hadhrat Sheikh-e-Tarīqat ‘Allāmah Al-Hāj Syed Shah Na’eem Ashraf Ashrafi Jilāni SajjadaNasheen

(رَحْمَةُ اللهِ عَلَيْهِ)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ وَالصَّلٰوۃُ والسَّلَامُ عَلٰی سَیِّدِ الۡاَنۡبِیَاءِ وَاَشۡرَفِ الۡمُرۡسَلِیۡنَ سَیِّدِنَا وَمَوۡلَانَا مُحَمَّدٍ وَّ عَلٰی اٰلِہٖ وَاَصۡحَابِہٖ اَجۡمَعِیۡنَ

Eh Ashraf-e Zamaana Zamaane Madad Numa

Derha-e Basta Raaz-e Kaleede Karam Kusha

Translated by: Muhammad Riaz Ashrafi

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ABOUT THE AUTHOR

Hadhrat Sheikh-e-Tariqat 'Allāmah Al-Hāj Syed Shāh Na'eem Ashraf Ashrafi Al-Jilāni Sajjada Nashīn رَحْمَةُ اللهِ عَلَيْهِ was born on 19 April 1925 at his maternal grandfather Hadhrat 'Allāmah Syed Shāh Naqī Ashraf Ashrafi Jilāni رَحْمَةُ اللهِ عَلَيْهِ. He opened his eyes and grew up in an enlightened environment of knowledge, gnosticism and spirituality. Thus, he had a comfortable & easygoing upbringing. His maternal grandfather was a God-fearing high level Islamic scholar who had two brothers: Hadhrat Syed Shāh Hakeem Yahya Ashraf رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Syed Shah Habībullāh Ashraf Ashrafi Al-Jilāni رَحْمَةُ اللهِ عَلَيْهِ. He had two daughters, one of whom was married to Shāh Kamāl Ashraf رَحْمَةُ اللهِ عَلَيْهِ from Rae Bareli and the second was the pious and ascetic mother of Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ, who was married to Hadhrat Syed Shāh 'Abdul Qayyūm Ashraf Ashrafi Al-Jilāni رَحْمَةُ اللهِ عَلَيْهِ.

Hadhrat Syed Shāh 'Abdul Qayyūm Ashraf Ashrafi Al-Jilāni رَحْمَةُ اللهِ عَلَيْهِ was highly knowledgeable, God-fearing worshipper of Allah and Mustajāb *(one is who heard & accepted)*. He was from the lineage of Hadhrat Shāh Ahmad Jāisi رَحْمَةُ اللهِ عَلَيْهِ too but several of his ancestors had stayed in Kichochah Sharīf in his paternal house. He stayed in Jāis at the wish of his father-in-law Sāhib-e-Sajjadah رَحْمَةُ اللهِ عَلَيْهِ.

This threshold was blessed by these very two Saints. The light of Sajjādah was boosted and the garden of Ashrafia blossomed.

Education

The 'Tasmiya Khwani' *(special ceremony marking the start of education with Bismillah Shareef)* of Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ was performed by his maternal grandfather Hadhrat 'Allāmah Syed Shah Naqi Ashraf Ashrafi Al-Jilāni Sajjadanashin رَحْمَةُ اللهِ عَلَيْهِ and the latter gave special attention to his education & training. At the age of 6, he completed the course of Quranic recitation. At the same age, he had already learnt the method of Salāh and had memorized several healing Quranic verses & Duas.

His maternal grandfather also initiated him to learn the Persian language. He studied Gulistān Akhlāq-e-Mohsini from Hakīm Ahmad Ashraf Sahab رَحْمَةُ اللهِ عَلَيْهِ who was an admirable and virtuous personality in the Ashrafia Khanwādah (family). He studied some parts of Akhlāq-e-Mohsini from Hakīm Syed Mubarak Husayn Ashrafi Jilāni رَحْمَةُ اللهِ عَلَيْهِ and Bostān Sikandar Nāmah Meena Bāzār from Qazi Meer Muhammad Jāisi رَحْمَةُ اللهِ عَلَيْهِ.

Then he initiated the Dars-e-Nizami. He studied the beginners' books of Nahw from Maulana Ghulām Mustafa Warsi Jāisi رَحْمَةُ اللهِ عَلَيْهِ, and other books of 'Kāfiyah' and 'Nisaab' from Ustādh-ul-'Ulama Imam-un-Nahw Hadhrat 'Allāmah Maulana 'Abdul 'Azīz Khan Sahab Fatehpuri رَحْمَةُ اللهِ عَلَيْهِ (the elder brother of Hazrat 'Allāmah Mufti 'Abdur Rasheed Khan Sahab Ashrafi Nāgpuri رَحْمَةُ اللهِ عَلَيْهِ), who made him memorise 'Kāfiyah'.

During those same days Hadhrat faced comprehension issues along with typhoid fever which had aggravated. In that same condition, he began to study passages from 'Kāfiyah'. His Mother Makhdoomah Sāhibah رَحْمَةُ اللهِ عَلَيْهَا became much anxious and curious about the Arabic passage he was reading which was neither from the Quran nor the Dalāil-ul-Khayrāt. She then called her uncle Hakīm Maulana Syed Hasan Ashraf رَحْمَةُ اللهِ عَلَيْهِ. The physician was present there as well. He then reassured her that he was reading a book which was used for studies (in those times) and books of medicine were also being used for the mentioned purpose.

He studied 'Sharh Jāmi', 'Sharh Wiqayah' and other books of knowledge from Hadhrat Amīn-e-Shari'at 'Allāmah Mufti Rafāqat Husayn Ashrafi رَحْمَةُ اللهِ عَلَيْهِ. He also stayed 2 years in Lucknow for studies. And this continued until he reached the zenith of his acquisition of knowledge. When he completed Tafsīr and Hadīth with Makhdoom-e Millat Hazrat Muhaddis-e-A'zam-e-Hind رَحْمَةُ اللهِ عَلَيْهِ (who, from the Jāisi side was his close uncle and from the Kichocha side was his father-in-law), he himself said that those 2 years of studies were priceless and he benefitted much from that deep ocean of knowledge, gnosticism and awareness.

Nikah

In November 1946, Hadhrat Sheikh-e-Tarīqat's Nikah was performed with the daughter of 'Ārif-Billāh Qudrat-ul-Asfiya Hadhrat Maulana Alhāj Ash-Shāh Syed Mohiuddin Ashrafi Jilāni -Ache Miyan- رَحْمَةُ اللهِ عَلَيْهِ in Kichocha Sharīf. His father-in-law was the grandson of Sirāj-ul-Asfiya Shaykh-ul-Mashāykh Hadhrat Syed Shāh Ashraf Husayn Ashrafi Jilāni (رَحْمَةُ اللهِ عَلَيْهِ) and Khush-Dāman Sāhibah رَحْمَةُ اللهِ عَلَيْهَا was the grand-daughter of Qudrat-ul-Mashāykh A'lā Hadhrat Shāh Syed Husayn 'Ali Ashrafi Jilāni Sajjadanashin رَحْمَةُ اللهِ عَلَيْهِ. Undoubtedly, the both mentioned Saints were the sun and moon of the Ashrafia Khanwādah. Hazrat Syed Ashraf Husayn رَحْمَةُ اللهِ عَلَيْهِ was the elder brother and Murshid of Hazrat Ashrafi Miyan رَحْمَةُ اللهِ عَلَيْهِ.

Hadhrat's First Lecture

In 1949, a Meelād gathering was organised in Kichocha Shareef for which, along with Hazrat, other young 'Ulama (scholars) of the Khānwādah were invited to deliver lectures. In the evening they were informed that Hadhrat Muhaddis-e-A'zam-e-Hind رَحْمَةُ اللهِ عَلَيْهِ had just returned from his tour and the organizer of the gathering was asked to announce that the former would participate in the Mehfil too, even though he was fatigued.

Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ reached the Mehfil on time which was full of participants and other 'Ulama had not yet arrived. He made a speech which lasted nearly an hour. He repeatedly kept thinking that Hadhrat Muhaddis-e-A'zam-e-Hind رَحْمَةُ اللهِ عَلَيْهِ must be on his way but when he did not see him arrive, he ended the Mehfil with Salāt-o-Salām. Later it was known that Hadhrat Muhaddis-e-A'zam-e-Hind رَحْمَةُ اللهِ عَلَيْهِ had indeed come to the Mehfil and he left immediately after the Salāt-o-Salām. The next morning when Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ went to meet him, the latter was very much pleased. He encouraged him and took him as his student for 2 years.

Style of Guidance

Hadhrat's style of guidance was very simple but heartwarming. There was a literary taste in his method of teaching. His way of speech was very eloquent and effective. Hadhrat's greatest speciality was that he would converse according to the level of the listener. His speeches in gatherings were very profound, serious, contemplative and effective. The remembrance of the past elders of Khanqah (lodge) is refreshed by being in his Sohbat (companionship). Every participant would feel himself being addressed to. He would give attention to every newcomer to ask about their wellbeing. He would give a sign to be seated and conversation would begin! His attention would be same to all, whether to little ones or elders, poor or rich. He would fulfill the needs of every needy and would give solace to every seeker. He would meet everyone very humbly. He was an exceptional example of self-denial, humility, generosity, kindness and sympathy.

Undoubtedly he was beautified with the attributes of high morality and more beautiful were the topics of his speeches, good character and (way of) reforming the society. He would often give motivational speeches related to the heartwarming subject of Prophetic Character. From his threshold, all would benefit equally regardless of age,

group, field of life, and level of people. He would give special advice concerning generosity and sincerity. He himself was a fountain of (these attributes).

Bai'at (Allegiance)

In 1937, Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ did Bai'at with his maternal grandfather and special guide Hadhrat 'Allāmah Syed Shāh Naqi Ashraf Ashrafi Al-Jilāni Sajjadanashin رَحْمَةُ اللهِ عَلَيْهِ. This took place during the years of his acquisition of knowledge. His Murshid (spiritual guide) gave 2 orders:

(1) He should take dinner & breakfast with him
(2) After lessons, he should meet him before entering his home.

These 2 orders played an important role in the process of education and training of Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ. His Murshid's way of speech was very heartwarming and effective. His way of training was very serious and level-wise. He would not eat until he made sure that every member in the household and even every employee got or will get (food). He would pray in the mosque congregationally. He would observe his (religious) routines extraordinarily & regularly and would advise the same. Since childhood, Hadhrat would give the advice that one should accustom himself to live in such a way that whenever and wherever he is seen, the onlookers would neither feel sorry for him nor would they feel ashamed due to him.

Khilafat and Sajjadanashini

In 1947, his blessed Murshid became severely ill. When disciples would come in large numbers to enquire about his health, he would say to them: ***After Me, my grandson Na'eem Ashraf would be Sajjadanashin.*** And he would make them meet him specially. During those days Hazrat Sheikh-e-Tarīqat (رَحْمَةُ اللهِ عَلَيْهِ) would spend maximum time in the service of his Grandfather رَحْمَةُ اللهِ عَلَيْهِ. When he would be absent, he would be asked for. The grandfather blessed his most beloved grandson abundantly by giving him the precious last days of his life. He was a fountain of enormous blessings (for all people). The grandson collected the gems of knowledge, Gnosticism and spiritual blessings from the *threshold of thresholds* of his grandfather. At last, the loving grandfather hugged his beloved grandson and poured into him the treasures of knowledge and Gnosticism. This was the zenith of Murshid's training! He blessed him with both 'Ilm-e-Safīna (Knowledge of the Book) and 'Ilm-e-Sīna (Knowledge of the Heart) and opened for him all the doors of 'Ilm and spirituality.

One day some special disciples happened to visit his Murshid. Murshid asked for sweet dish and the 'Qul Fātihah' ceremony was arranged. In the presence of the disciples & the people of the lodge, Murshid blessed Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ with Khilāfah (succession) during the blessed time of Jumu'ah. He blessed him with Ijāzah (permissions) and departed from this temporary world on 15th Ramadān-ul-Mubārak.

As Murshid had willed, Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ became the Sajjadanashin of Astāna-e-Ashrafia. Thus started the series of guidance! That was when he was 18 of age. He was always passionate about the following books: Latāif-e-Ashrafi, Maktubāt-e-Ashrafi, Maktubāt Imam Rabbani, Kashful Mahjoob, 'Awārif-ul-Ma'ārif, Fawāid-ul-Fawāid, Ahyā-ul-'Uloom, Keemia-e-Sa'ādat, Shifa Shareef, Madārij-un-Nubuwwah, Shawāhid-un-Nubuwwah, Masnawi Maulana Rumi etc.

Demise (Wafaat)

He passed away in India, on Wednesday 6th Sha'baan 1433, corresponding to 28 June 2012, at the time of Chāsht and at the age of 87 after being the SajjadaNashin for 69 years. The sun of knowledge, spirituality and piety which illuminated the world of Islām finally set in the land of Jāis, but its spiritual and shining rays are still and will always keep enlightening the Ahl-e-Dil (sincere lovers) In-sha-Allāh

Sons & Daughter

Alhamdulillah Hadhrat Sheikh-e-Tareeqat رَحْمَةُ اللهِ عَلَيْهِ was blessed with six sons and one daughter, who are at present involved in various fields of life, rendering their services in the best ways. They are all highly educated in terms of religious and worldly knowledge.

- Khatib-e-A'zam Hadhrat 'Allama Al-Hāj Syed Shāh Muhammad Ashraf Kaleem Al Ashrafi Al-Jilāni (Sajjada Nashin Dargah Makhdoom Ashraf Jāis)
- Hazrat Syed Faheem Ashraf Jilāni (Law Graduate from Aligarh Muslim University)
- Syed Nadeem Ashraf Jilāni (Ex-Minister & MA Urdu)
- Muhaqqi-e-'Asr Hadhrat 'Allama Dr. Prof. Syed 'Aleem Ashraf Jilāni Jāisi (Head of Arabic Deparment Mawlana Azad National Urdu University)
- Ustād-ul-'Ulama 'Allama Syed Shāh Qaseem Ashraf Hassan Mian Jilāni (Founder Darul Uloom Jāis)
- Syed Shamim Ashraf Jilāni (MA from Lucknow University, Managing Director Ashraf Pvt Construction ltd)
- The only daughter of Hadhrat Sheikh-e-Tarīqat is married to Hazrat 'Allama Syed Ahmad Ashraf Al Ashrafi Al-Jilāni

His Khulafa

1. Khatib-e A'zam Hazrat 'Allāmah Mawlana Syed Muhammad Ashraf Kaleem Ashrafi Al-Jilāni Sajjadanashin
2. Hazrat Mawlana Syed Ajmal Hussein Ashrafi Al-Jilāni Sajjadanashin - Astana Jahangiriya Ashrafia Kichocha Shareef
3. Hazrat 'Allāmah Mawlana Syed Muhammad Ahmad Ashraf Ashrafi Al-Jilāni
4. Hazrat Mawlana Syed 'Aleem Ashraf Ashrafi Al-Jilāni
5. Hazrat Mawlana Syed Anwaar Ashraf Ibn Sajjadanashin Sarkār-e Kalān - Kichocha Shareef
6. Hazrat Mawlana Syed Qaseem Ashraf Ashrafi Al-Jilāni Hassan Mian
7. Shehzada Rizqullah Shah
8. Hazrat 'Abdul Wahhāb Ashrafi -alias- Dada Babu - Kori Naar Shareef (Gujrat)
9. Mujāhid-e Sunnat Mawlana Zahoor Ahmad Ashrafi - (Patron Sunni Tablighi Jamāt Basni Nagar Shareef Rajasthan)
10. Mawlana Abu Bakr Ashrafi - Basni Nagar Shareef
11. Mawlana Syed Muhammad 'Ali Ashraf - Laadhoo Shareef
12. Mawlana Syed Zahoor 'Ali Ashraf - Khātoo Shareef Rajasthan
13. Mawlana Syed Ayyūb Ashrafi
14. Mawlana Naseem Siddiqui Ashrafi - Bhāgalpuri Haidar Abad Andrapradesh
15. Mawlana Farhat Zubeiri Ashrafi - Calcutta Bengal
16. Mawlana Khūrsheed Ashrafi Bhadooyi
17. Mawlana Abu Al Haqani Ahmad Hussein Razwi Ashrafi - Madhubani Bihar
18. Mawlana Azmatullah Hishmati Ashrafi - Sultanpur
19. Hazrat Khalifa 'Ali Ahmad Ashrafi - Syedpur Bangladesh
20. Sufi Israfīl Ashrafi - Neeljaman Bangladesh
21. Sufi Shah Sultan 'Ālam Ashrafi - Dhaka Bangladesh

22. Mawlana Qāri Maqbool Ahmad Ashrafi - Mauritius
23. Mawlana 'Abdul Mutallib Ashraf Ashrafi - Mauritius
24. Khalifa Noormuhammad Ashrafi - Bhiyundi Mumbai
25. Khalifa Sheikh Anwar Ashrafi - Bhaduli Benaras
26. Mawlana Fakhruddin Ashrafi - Bhawoonagar Suraashtari
27. Mufti Muhammad Inayat Ashrafi Na'eemi - Uttraula UP
28. Peer-e-Tarīqat Sufi Idris Sahab Ashrafi - Karachi
29. As Sheikh - Liban
30. Molvi Ishāq (who accompanied Hazrat for 30 years in his journeys & compiled His Miracles)
31. Mawlana Hamid Ashrafi - Haryana Rae Bareli
32. Hafiz Qāri Meraj Ashrafi - Mudarris-e Idara Ahmadia Ashrafia
33. Mawlana Nizamuddeen Ashrafi - Muballigh Idara Ahmadia Ashraf

Message of the Author

If history means narrating the stories of great personalities, then I have the pleasure to present the biography of such a personality who had inherited all lofty qualities and being a member of his noble family, gives (me) the right to all necessary considerations.

People say that the most elevated status belongs to the kings and to kingship, whereas he (Hazrat Mehboob-e-Yazdāni رَحْمَةُ اللهِ عَلَيْهِ) was the king of Khurasān which was a great empire existing for 300 years. And if it is education which denotes the superiority of a person, then he was Shaykh-ul-Islām, not only for India but for the Islamic world! Malak-ul-'Ulama recognized the superiority of his knowledge and others feel pride in his servanthood.

And if travel is considered as an indication of the superiority of man, then those who read 'Mirat ul Asrār' of Shaykh 'Abdur Rahmān Chishti رَحْمَةُ اللهِ عَلَيْهِ & 'Akhbār ul Akhyār' of Shaykh 'Abdul Haq Muhaddis Dehlwi (رَحْمَةُ اللهِ عَلَيْهِ), know well that he who travelled for 30 years, is not someone who studied geography on paper, rather he observed every corner of this planet with his eyes!

If high spiritual level is considered as proof for the greatness of a person, then after studying the biographies of Sufis & Mashāykh we know that there are only 3 Mehboob (beloveds). The first is Ghaus-ul-A'zam Shaykh 'Abdul Qādir Al-Jilāni رَحْمَةُ اللهِ عَلَيْهِ as *Mehboob-e-Subhāni*. The second is Sultān-ul-Mashāykh Hadhrat Khwaja Nizamuddīn Awliya رَحْمَةُ اللهِ عَلَيْهِ as *Mehboob-e-ilāhi* and the third is Ghaus-ul-'Ālam Sultān Auhaduddīn Syed Ashraf Jahangīr Simnāni رَحْمَةُ اللهِ عَلَيْهِ as *Mehboob-e-Yazdāni* whose biography is in front of you.

By the blessings of the Du'a of Hazrat Makhdoom Paak رَحْمَةُ اللهِ عَلَيْهِ the Ashrafi Silsila will last till the Day of Qiyamah. Not just in 'Audh' or India, rather in various parts of the world there are thousands of admirers & disciples. Responsible people of the Silsila are doing the necessary efforts to spread it.

When I visited Ustād Makhdoom Hadhrat Syed Muhammad Sahab Muhaddis Kichochwi, I also met other brothers of the Silsila from U.P, Bihār, Bengāl, Bombay etc. It caused me great pain and sadness when I heard that people do not know about the light of sainthood whose rays illuminated our hearts & eyes. During the conversation, Hadhrat said that he was issuing the Ashrafi magazine around 25 years ago in which he would partially narrate the life of Hazrat Makhdoom Paak رَحْمَةُ اللهِ عَلَيْهِ & the translation of some parts of the 'Latāif' were also published, but now all that have been neglected. This affected my heart and I could not resist, so after few months, that is on 15th Ramadan 1371 Hijri I started writing the biography of Ghaus-ul-'Ālam رَحْمَةُ اللهِ عَلَيْهِ. After research, I found that there is no source of information regarding his biography except the Latāif-e-Ashrafi. All other authors relied upon this very book. In reality, there can not be a more precise book than this because Shaykh Nizām Yamani رَحْمَةُ اللهِ عَلَيْهِ wrote in its preface:

> *"I would note down everything which I would hear, if not on the same day, then in 2 or 3 days I would request Hadhrat to revise (and correct) my notes."*

It means that the notes belonged to Shaykh Yamani but the content belonged to Hadhrat in person. In one-third of the said book, Shaykh reported by saying: *Hadhrat said*. During the compilation, the texts were not in order and concerning some events, either he did not know or he had not noted the date of birth & years of childhood. Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ who was the Sajjadanashin, compiled it in his book

'Maktoobāt-e-Ashrafi'. After the demise of Ghaus-ul-'Ālam رَحْمَةُ اللهِ عَلَيْهِ, when Shaykh Yamani started the compilation he put an order to it, classifying them in three parts.

The first part comprised directives and their circumstances. The second part related to Ma'rifat (Gnosticism), sainthood, saints and their levels. The third is about 'Ārif (knower), Ma'rifat, Mutasarrif & Jāhil. Every latīfa (text) contained exclusively the narratives of Ghaus-ul-'Ālam رَحْمَةُ اللهِ عَلَيْهِ. Latāïf 22 mentions the abandoning of the throne, Number 23 covers his visit to Zafarabād, Number 24 relates to meetings with kings and wealthy people. Latāïf 55 to 60 also relate to Hadhrat. It also contained the final part of Hadhrat's biography but now that chapter is not to be found in any copy.

In 1351 Hijri I visited Ahmadabād where there is a shrine of an 'Ārif-e-Kāmil Hadhrat Peer Muhammad Shah رَحْمَةُ اللهِ عَلَيْهِ. Coincidentally I found an old handwritten copy of Latāïf-e-Ashrafi in the library. After Ziyarat, Qadambosi & Fātiha I went to the library with the hope to find a complete copy (that which mentioned the final parts of Hadhrat's biography). The librarian, who was a very kind person, gave me the copy. Upon verification, I saw that it dated to 1111 Hijri. I started leafing through it hurriedly but regretfully I found that even that copy did not have the last chapter just like the copy of Bijnaur dating 1150 Hijri. In other words, it ends with the same sentence as in other copies. After that I was leafing through the list of Tasawwuf from which I noticed *Risāl-e Tehqīqat-e 'Ishq*. This increased my knowledge as it was a book authored by Hadhrat Syed Makhdoom Paak رَحْمَةُ اللهِ عَلَيْهِ. After this discovery I went to Hadhrat Muhaddis رَحْمَةُ اللهِ عَلَيْهِ directly in Bombay. When I shared it with him he said: *Maybe you are the first person to discover another book of Hadhrat Makhdoom Paak* رَحْمَةُ اللهِ عَلَيْهِ. Besides this there are other books:

1. Latāïf-e-Ashrafi
2. Maktoobāt-e-Ashrafi (complication of sayings and letters of that time which were sent to others)
3. Ashraf-ul-Ansāb (ancestral list of Awliya of the Silsila and the kings)
4. Bashārat-ul-Ikhwān relating to some Mas-ala and the principles of Tarīqat
5. Irshād-ul-Ikhwān
6. Fawāid-ul-Ashraf
7. Ashraf-ul-Fawāid which relates to Shariah and Tasawwuf
8. Munaqib-us-Sadāt which I did not see.
9. Hujjat-uz-Zākireen - I could not find this too.
10. Fatawa Ashrafi - Fatawa compilation - Answers of questions which Hadhrat would receive - (Could not be found)
11. Diwān-e-Ashrafi (Could not be found)
12. Islāh-e-Tasawwuf -in Urdu- Im still searching.

I have some of the books and some of their copies. It saddened me to not be able to make these masterpieces available to others. It was this very idea which encouraged me to open an academy. It was a wish which realized after many years: **Makhdoom Ashraf Academy of Jāïs**. I am helpless with this little knowledge otherwise I would have translated Hadhrat's books on my own.

In the end I admit that, with lots of constraints & weakness I tried to present an incomplete narrative in the name of ***Mehboob-e-Yazdāni***. It is an extract of *Latāïf-e-Ashrafi* and *Gulzār-e-Ashrafi* penned by Hadhrat Shah Himāyat Ashrafi رَحْمَةُ اللهِ عَلَيْهِ dated 1328 Hijri and published in 1330 Hijri.

I completed this booklet in 6 months and I can not guess to which extent I have really succeeded.

Faqīr Na'eem Ashraf Jāïsi Sajjadanashin

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّ عَلٰی آلِ سَیِّدِنَا وَمَولَانَا مُحَمَّدٍ کَمَا تُحِبُّ وَتَرْضٰی بِأَنْ تُصَلِّیَ عَلَیْہِ

Simnān

In the last quarter of the 7th century (Hijri), Simnān - a province of Khurāsān (Iran) was under the control of Hussaini Sayyids (descendants of Imam Hussein عَلَیْہِ السَّلَامُ) who were much respected in the region from amongst the Islamic states, specifically for two reasons:

- ❖ The rulers were just & extremely wise
- ❖ They were shining due to the superiority of their lineage (Descendants of Holy Prophet Muhammad ﷺ)

According to historians, the 2nd king Ahmad Ibn Ismail from the Samania dynasty was governing Samarkand, Bukhara, Mawra-un-Nahar & Iran. He was a majestic king and his kingdom was equal to the Abbasids.

The minister of the king was Syed Tāj-ud-Deen Behloul, who was intelligent and possessed exceptional qualities. The king thought high of him and trusted him a lot, for he was a descendant of RasoolAllāh ﷺ. He reigned for a long time and according to *Ashraful-ul-Ansāb*, written by Hadhrat Makhdoom Syed Ashraf Jahangīr Simnāni رَحْمَۃُ اللہِ عَلَیْہِ in which genealogies of Sufis, Fuqara & kings have been mentioned, Syed Tāj-ud-Deen reigned for 50 years and he had made Simnān the capital of that region. It was an area of 53 Km by 35 Km. It was situated at the south of the famous city of Bustān, at the west of Nishapur and Hamdān, near the *Salé* river, around a hundred miles from the Caspian sea. This dynasty reigned for several centuries and their rulers were known as Sultāns.

Father of Hadhrat Makhdoom-e-Paak (رَحْمَةُ اللهِ عَلَيْهِ)

Syed Ibrāhim رَحْمَةُ اللهِ عَلَيْهِ was a pious & knowledgeable scholar and was one of the Sultāns. During his reign, Simnān made a great deal of progress. The inhabitants were living in affluence and there was happiness, peace & harmony in all directions. The wise Sultān thought very high of *Fuqara & Mashāykh*. As he was a great admirer of Shaykh Ruknuddīn-Ala-ud-Dawla رَحْمَةُ اللهِ عَلَيْهِ he got his *Khānqah* (lodge) constructed within the palace of Simnān where there would be thousands of people at all times. Many travellers (of the Sufi path) drenched in its divine nectar, went to propagate the teachings. The Khānqah was known as *Sakakia*. There were many other *Awliya-e-Kāmileen* amongst whom was the famous **Majzoob Shaykh Ibrāhim** رَحْمَةُ اللهِ عَلَيْهِ.

As the Sultān was also a scholar he would teach in the *Dar-ul-'Uloom* of Simnān despite having governmental duties. We realise that this was indeed wonderful, for it is hard to find such a devoted person who along with royal duties, taught the religion of Islam. All expenses were covered by the royal fund. Without much delay, it bore its fruit: 12,000 students completed their studies in various fields!

Sultān Syed Ibrāhim رَحْمَةُ اللهِ عَلَيْهِ was crowned at the age of 12 and ruled for 41 years. Most of his time was spent in the propagation of Islam. It was in this sound, literary and spiritual environment that Hadhrat Syed Makhdoom Ashraf Jahangīr Simnāni رَحْمَةُ اللهِ عَلَيْهِ took birth and grew up. His birth itself was a noteworthy event. Syed Ibrāhim (رَحْمَةُ اللهِ عَلَيْهِ), father of Hadhrat Makhdoom-e-Paak رَحْمَةُ اللهِ عَلَيْهِ, at the age of 25, was married to Khadija Begum رَحْمَةُ اللهِ عَلَيْهَا, daughter of Khwāja Ahmad Baswi رَحْمَةُ اللهِ عَلَيْهِ. She was a pious worshipper who would never miss the *Tahajjud*. She would fast

and would engage in *Nafl* & recitation of Qur'ān a lot. She gave birth to two or three daughters, after which she did not bear any child for 8 years. The absence of an inheritor troubled the royal couple to the extent of hopelessness.

One day the royal couple was seated in the palace when suddenly Majzoob Shaykh Ibrāhim رَحْمَةُاللهِ عَلَيْهِ appeared in front of them. Sultān was astonished then he thought: *Awliya Rahist Qudrat Azaale*. The Majzoob said to Sultān:

You are asking for a son!

Filled with joy the Sultān replied:

You are great, if it pleases you, please bestow upon me.

The Majzoob made Du'ā & got up and the Sultān offered him 1000 Ashrafis as gift. When he began to leave, the Sultān accompanied him and the former turned to him and said:

You got a son, what do you now wish for? Go, Allāh will give you two sons!

After some time, the signs of happiness appeared in the palace.

Vision of the Prophet ﷺ

One night, Sultān was blessed with the vision of Holy Prophet ﷺ in dream who told him:

You will have two sons. Name one Ashraf and the other A'raf. Ashraf will be the Wali of Allāh and from his knowledge & generosity the world will take benefit!

The Birth

On the day of birth, Sultăn was overjoyed and as he was generous the inhabitants shared his happiness. The city was illuminated and an environment of joy prevailed in all directions. The Sultān spent much in charity and the poor benefited immensely. That day, Majzoob Ibrāhim رَحْمَةُ اللهِ عَلَيْهِ appeared again and told the Sultān that the boy was a trust from Allāh, he should be given all necessary considerations and there should not be any negligence.

Childhood

Bismillah khwāni (ceremony marking the start of education) was arranged in line with the *Sunnah* and qualified scholars began to educate him. They were astonished by his remarkable intellect. He completed the memorization of the Holy Qur'ān in 2 years 8 months. At the age of 14 he completed his studies, that is the *Ma'qoolāt & Manqoolāt* and the Quranic recitation in 7 *Qirāts*. He was also engaged in poetry. Besides studies, he would visit *Mashāykh & 'Ārifs* and with the help & teachings of Hadhrat Ruknuddīn Ala-ud-Dawla he embarked on the mystic journey.

After the demise of his father, he became the Sultān at the age of 15. In a very short span of time, his knowledge amazed the intellectuals and the ministers. During his reign, Simnān became a second Baghdād & Gharnatā. Justice was the order of the day and the inhabitants lived harmoniously.

Wisdom

Once a *Faqīr* complained about the theft of his 40 *Ashrafis* (gold coins) in the caravan he was travelling. By the royal decree, all the caravanners were arrested and presented in front of the Sultān. During the interrogation all of them denied

(the allegation) while taking oath. Hadhrat Makhdoom-e-Paak رَحْمَةُ اللهِ عَلَيْهِ told the *Faqīr* that they were free according to the *Shariah* as they took the oath and nothing can further be done, at which the *Faqīr* began to cry and said:

They stole my money. They took false oath and humiliated me.

Hadhrat thought for a while and then called those people. He put his hand on their chests, one by one. When he reached at one of the caravanners, he repeated the action a few times. He intuited (the reality about him) and ordered to recover the money from him. After a little resistance he admitted to have committed the theft and the money was recovered. However, one *Ashrafi* was missing.

Pastime

Once, Hadhrat's close counsellors suggested him to go for hunting. Several soldiers and servants accompanied him. During the hunt he did not kill any prey. Rather he freed those who were still alive. During his stay at that place an old woman came to him crying and complained:

After starving for many days I got some
curdled milk but a soldier snatched it from me!

The Sultān was touched, thus he ordered to gather the army for the identification of the culprit. The woman identified him but he denied the allegation. Sultān asked the woman if she had any witness and she said:

None but Allah!

The Sultān, wisely, ordered to make the culprit spew. As the yogurt was not yet digested he vomited it. As a punishment, his mount was confiscated and was given to the woman.

Jihād

Seeing his young age, the Mongols crossed the border. Upon gathering the high-ranking officers of the army and the ministers, it was suggested to send an army under an officer to halt the advancement of the Mongols, thereby teaching them a lesson. As the blood of the Martyrs of Karbala was flowing in his veins, Sultān flamed up and said to the audience:

I know that this suggestion is only because of my young age, so that I may be stopped from joining the battlefield. Do not forget that I am the beacon of the descendants of RasoolAllāh ﷺ ! I am the grandson of Haidar! It is my duty to pose as an example and to show the Hashimite bravery!

Eventually, Sultān at the head of the army went to the front and by the Grace of Allāh they were victorious. Many Mongols were killed and thousands were captured. The neighbouring countries were capitulated by this victory. Upon his return, he spent a great deal as *Sadqa & Khairāt*, to the extent that it appeared like poverty had vanished from Simnān.

The Seeking Heart

After the royal duties, the heart of the Sultān was seeking the *Tarīqah* (spiritual path), for which he visited Sheikh Ruknuddīn Ala-ud-Dawla رَحْمَةُ اللهِ عَلَيْهِ. The latter refused and said:

Is the burden (of the royal duties) not enough for you?

Despite this he continued to assist his *Mehfils* (gatherings). Once he assited the *Mehfil* of Shaykh 'Abdur Razzāq رَحْمَةُ اللهِ عَلَيْهِ, during which he met **Syed 'Ali Hamdāni** رَحْمَةُ اللهِ عَلَيْهِ for the first time. The latter had come to take the blessings of Shaykh 'Abdur Razzāq رَحْمَةُ اللهِ عَلَيْهِ.

Sultān left the throne and embarked on a long journey in the search of mysticism. Shaykh Hamdāni accompanied him in some of his journeys. All the *Mashāykh* he met were further intensifying his ardent desire for spirituality but they were avoiding to become his guide.

Controlling the Nafs

Hadhrat met Khwāja Khizr عَلَيْهِ السَّلَامُ who advised him to do the *Dhikr* of *Ism-e-Zaat* in his heart for 2 years. After doing the *Ashghāl Owaisia* he did *Ziārat* of Hadhrat Owais Qarni رَضِيَ اللهُ عَنْهُ who taught him the *Owaisi* practices. After practicing the *Ashghāl Owaisia* for 3 years, his ardent desire for spirituality reached a point that the royal life started torturing him. He lost interest in his kingdom. His desire for a *Murshid* (guide) became unbearable. This led him to abandon all the luxuries of the royal life and to adopt the life of a *Faqīr*. On the 27th of Ramadan, Hadhrat Khizr عَلَيْهِ السَّلَامُ appeared to him and said:

Oh Ashraf! Distance yourself from the throne and prepare yourself to acquire the Tajalli of Allāh, which is ready for you. Leave the palace of Simnān and move to India to Shaykh 'Alā-ul-Haq Wad-Deen Ganj-e-Nabāt رَحْمَةُ اللهِ عَلَيْهِ who awaits you!

In 733 Hijri at the age of 25, after reigning for 10 years, he announced his resignation from the throne, designated his brother as the Sultān and crowned him.

The permission to travel

Hadhrat asked for permission to travel from his mother. With a painful heart and teary eyes, she said:

Long ago my grandfather Hadhrat Ahmad Baswi رَحْمَةُاللهِ عَلَيْهِ announed to me in a dream that Allāh will decorate my son with Noor-e-Wilāyat (light of sainthood). So, I leave you under the care of Allāh. But my wish is that when you leave, you leave like a Sultān, accompanied by the army so that I may see my son going towards a great conquest.

When the news of his departure spread in Simnān, the inhabitants were flabbergasted by how a young man who was never acquainted with any amusement, accepted to adopt the Dervish lifestyle.

Many were dejected (for losing a person with such) sense of justice, generosity, wisdom, intellect and art of administration. In the course of the preparation of the journey he was reciting this poem:

Tark-e Dunya Geerta Sultān Shawi
Muharrim-e Israār Bā Jānah Mardona Mār
Ta Barāh-e 'Ishq Deen Mardān-e Shawi

If you abandon the Dunya you will become the king and you will be acquainted with the mysteries of nature. Forget slumber and food like the brave ones so that you may become the valiant combatant in the path of the Love of Allāh

In Search of Al-Haq

Leaving the palace accompanied by a procession of 12,000 soldiers, scholars, *Faqīrs & Dervishes*, he fulfilled the wish of his mother. Shaykh Ruknuddīn Ala-ud-Dawla رَحْمَةُ اللهِ عَلَيْهِ accompanied Hadhrat in the first stage (of the journey). Hadhrat Qudwat-ul-Kubra (Hadhrat Makhdoom-e-Paak) asked the people to return back but they did not accept. After crossing the border of Simnān, Hadhrat compelled them to return. All of them went back except two servants. One of them, named 'Abdullāh, did not want to be separated from Hadhrat at any cost. In Bukhara, Hadhrat met a *Majzoob* who hugged him and rubbed his forehead with his. This brought an intense change in Hadhrat which is beyond description. Then the *Majzoob* directed him towards the East.

Hadhrat spent one night at the Shaykh-ul-Islām of Samarkand. While leaving Samarkand he wished to be separated from his two servants but they did not agree to it. On the way, Hadhrat met a poor *Faqīr* to whom he gave his horse which was his last royal souvenir and he continued the journey on foot. Hadhrat was in a state of *Haal* (spirituality). The servants, despite all the difficulties, did not leave his side. Despite the comfort and ease they previously lived in, they accepted all the troubles for the sake of accompanying Hadhrat. They did not leave him even at his request. It was the first time Hadhrat was walking in the love of Allāh and the servants in the love of their master.

After a tiring day they had a deep sleep. Hadhrat woke up and performed the *Tahajjud*. After the prayer & *Wazāif*, Hadhrat thought that a *Faqīr* should not be in need of servants, thus he left them sleeping. Hadhrat continued his journey in obscurity. After months of strenous travels through mountains & forests etc he reached the famous city of Ujh which is located in Sindh.

Arrival in India

Hadhrat Syed Makhdoom Jalāluddīn Bukhāri Jahāniya Jahāngasht رَحْمَةُاللهِ عَلَيْهِ lived in Sindh. He had Khilafāt from 14 *Silsilas* from 'Arab and non-Arab *Mashāykh*. Thousands of seekers (of mysticism) were benefitting from him. Hadhrat stayed for 3 days at his place. After giving him *Khilāfat* in the *Qadiri Silsila* he told him:

Hurry up! My brother Ala-ul-Haq is waiting for you to perfect your knowledge.

The Shaykh authorized him to engage in *Zikr-bil-Jahr* and *Ta'weez* of *Yā Ghafoor*. This is a recommended *Ta'weez* and it is still used in the *Ashrafi Khānqah* for the purpose of getting rid of difficulties & calamities. It is known as ***Ta'weez-e-Ghafoori***.

Delhi

In Delhi, the *Sahib-e-Wilāyat* رَحْمَةُاللهِ عَلَيْهِ welcomed him and said:

Move towards your destination without any further delay.

These words enhanced his ardent desire to such extent that he went into a state of *kayfiyat* (ecstasy). In this very condition he passed through a bazar where an angry elephant was causing havoc. People were warning Hadhrat about the elephant but at last, it crossed his path. Upon approaching him, the elephant became docile. People were astonished and they wished to meet Hadhrat but he continued his journey.

Destination

In that same condition he reached his destination, Bengal near Pāndwa Shareef where there is the *Khānqah* of **Hadhrat Sultān-ul-Murshidīn Shaykh Ala-ul-Haq wad-dīn Ganj-e-Nabāt** رَحْمَةُ اللهِ عَلَيْهِ. The Shaykh had already announced his (near) arrival two days earlier!

Reception

One day Shaykh (‘Ala-ul-Haq) was having a siesta when his eyes opened and he said:

I can sense the fragrance of my friend!

He went out and said:

Bring my mount!

(The mount which he had inherited from his Shaykh Akhi Sirāj-ul-Haq Wad-Dīn - رَحْمَةُ اللهِ عَلَيْهِ)

Taking his mount and accompanied by a big crowd he went outside the city (two miles away) to welcome Hadhrat under a tree. After a few moments, dust was seen (from afar giving the impression of) the approach of a caravan. Shaykh sent one of his servants for verification and upon his return he announced the arrival of Ashraf from Simnān. Shaykh walked few steps and Hadhrat ran towards him. He bowed down to kiss his feet. Shaykh made him stand and hugged him. Then he was introduced to others. How wonderful it is when a person attains his objective after a long wait!

Shaykh said (to Hadhrat):

Hadhrat Khwāja Khizr عَلَيْهِ السَّلَامُ announced your arrival 70 times to me and ordered me to train you suitably.

Then Shaykh said:

From the time you left Simnān my eyes were on you. Alhamdulillah you are now here. Take this mount and let us go to the Khānqah.

Due to *Adab* (respect), Hadhrat declined but Shaykh compelled him to ride the mount. When they reached, Shaykh told him that he should leave all his wordly desires to achieve the joy of *wisāl* (unity). Hadhrat humbly replied that none can reach it without sacrificing the *Nafs* (lower self).

Shaykh made him eat 4 bites which surprised the audience as nobody was previously bestowed with that chance. Shaykh ordered to bring cooked rice which had been cooled in water and said that it appeases the thirst of those who seek the sherbet of unity and made him eat one bite.

After dinner all the people went outside. Hadhrat became his mureed and according to the principle of the *Khānqah*, Shaykh bestowed him with the *Kullah Mubarak* (cap) and then everyone congratulated Hadhrat.

It was exactly in 733 Hijri after two years of strenuous journey which ended in Pāndwa Shareef.

Sultān-ul-Murshideen

Shaykh Ala-ul-Haq Wad-Dīn's father was Hadhrat Mawlana As'ad رَحْمَةُ اللهِ عَلَيْهِ, who lived in Lahore and was a descendant of Hadhrat Khalīd Bin Walīd رَضِيَ اللهُ عَنْهُ. His family was as famous as the family of Shāh 'Abdul 'Azīz Muhaddith Dehlwi رَحْمَةُ اللهِ عَلَيْهِ.

The period in which *Tughlaq* was reigning in Delhi and the *Ghauris* in the east of India (kingdoms which are now nonexistent), Pāndwa formed part of the *Ghauri* kingdom and it was where the nobles of the palace resided. When the Sultān of *Ghauri* learnt about the superiority of Maulana As'ad رَحْمَةُ اللهِ عَلَيْهِ in knowledge, he made him and his family migrate to Bengāl, appointed him as minister of finance and gave important positions to other members of his family, based on their qualifications.

Shaykh Ala-Ul-Haq Wad-Dīn, an eminent scholar & shining star of the family, had studied *Māqoolāt & Manqoolāt*. He taught Islam and there have been many great personalities amongst his students. After careful considerations and spiritual practices he realized that, just like there can be no education without books, spiritual knowledge can not be obtained without a *Peer* (guide) in *Tarīqah*. He was still in that search when the *Khalīfa* of Hadhrat Mehboob-e-Ilāhi Nizāmuddīn Awliya رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Akhi Sirāj-ul-Haq رَحْمَةُ اللهِ عَلَيْهِ visited Pāndwa Shareef. Along with the inhabitants, Shaykh Ala-Ul-Haq visited him and became his disciple. Since that day he remained at the service of his *Peer* until Hadhrat Akhi Sirāj-ul-Haq's last day.

Shaykh Ala-ul-Haq was the beloved of a family which was known for its affluence and which was living prosperously. He abandoned all to live the life of a *Faqīr*. All these sacrifices were just to remain in the love of his Shaykh. Shaykh Akhi Sirāj-

ul-Haq رَحْمَةُ اللهِ عَلَيْهِ was travelling a lot to propagate Islam outside Pāndwa and Shaykh Ala-ul-Haq accompanied him everywhere. He carried his food rations on his shoulders and hot recipient on his head, not for one or two days, but for 12 years, until this caused him baldness.

Just imagine a person who was living like a king and is now barefoot, dressed like a *Faqīr* with heavy weight on his head, spending all his time in the *Sohbah* of his Peer, Shaykh Akhi Sirāj-ul-Haq رَحْمَةُاللهِعَلَيْهِ, without uttering a single word and then he comes in the village where his father is the minister of finance! It is extremely hard for one to live like a servant in the same place where he lived like a king. These sacrifices are the inherent and incomparable qualities of Shaykh Ala-ul-Haq رَحْمَةُاللهِعَلَيْهِ. It was this which earned him the title of *Sultān-ul-Murshideen* and which made the Sultān of Khurāsān leave his throne (in the west) to undertake an arduous journey of thousands of kilometres in the search of the spiritual path.

After *Bay'at*, Murshid took Hadhrat Makhdoom-e-Paak رَحْمَةُ اللهِ عَلَيْهِ to a room and taught him mystic secrets and then came out. After few moments, Murshid brought him outside and made him seated beside him. He gathered all his *Khalifas* & disciples. Then he brought the *Tabarruk* (relics) of the *Mashāykh-e-Chishtiya* and said:

I preserved this trust for a long time. I now confer it to its real inheritor.

It was the *Khirka* (mantle) of Hadhrat Mehboob-e-ilāhi رَحْمَةُ اللهِ عَلَيْهِ which he had received from his Murshid. Then Murshid took him to a different room. Coincidentally the same day a needy person came to beg. Hadhrat gave him all the relics. When the people of the *Khanqah* came to know about it, they informed Shaykh Ala-ul-Haq رَحْمَةُاللهِعَلَيْهِ, who told them that the action of the Syed was not

without a valid reason, and they should ask him for clarifications. Consequently, these enraged people went to question Hadhrat who told them:

Answer me! Is the mantle a Peer? Ofcourse not! Then why should I attach myself to other things when the eyes of my Peer are upon me?

To benefit abundantly from one's *Peer*, one should not be attached with anything. When Murshid learned the reason of his action, he was immensely pleased and he made *Du'ā* to Allāh that may many people take benefit from Hadhrat.

Just like Murshid had sacrificed himself in the servive of his *Peer*, the newcomers had to work hard too. Even his son Hadhrat Noor-e-Qutb-e-'Ālam رَحْمَةُاللهِعَلَيْهِ had to work hard for 12 years. One day Hadhrat Qudwat-ul-Kubrā (Hadhrat Makhdoom-e-Paak) asked his Murshid if there was any work he could do. Murshid replied:

When I dressed you as a Faqīr, Hadhrat Khizr عَلَيْهِالسَّلَامُ praised you to such an extent that I hesitated to ask you to do anything else.

Despite that, Hadhrat would sometimes sweep the *Khānqah*. Hadhrat Qudwat-ul-Kubrā narrates that one morning during winter he woke up to perform *Wudhu* for the *Fajr* prayer. As it was extremely cold he wore his coat. Coincidentally a person had visited him the previous night and had hung his coat beside Hadhrat's coat. Due to obscurity, Hadhrat happened to wear the other person's coat mistakenly. After the prayer they gathered for *Halqa-e-Zikr*. Murshid did *Murāqabah* (meditation), but then he immediately raised his head and said that there was a stranger amongst them and they should drive him out. Upon investigating they found that there was no stranger amongst them but the quantity of the (people participating in the) congregation was incorrect.

Hadhrat said that he suddenly noticed the coat which he was wearing and knew the reason of the issue. After changing it, the *Zikr* was conducted peacefully.

Respect

Hadhrat had so much *Adab*, that after *Bay'at* (allegiance), (while lying or sitting) he never extended his feet towards Pāndwa Shareef, even when he was far away. He stayed at the *Khānqah* of his Murshid for many years but he never relieved himself in the residential area and would always go beyond for *Istinja*.

Reason of Celibacy

One morning Hadhrat was tying his *Tehband* (loincloth) when he felt his Murshid approaching his room, so he hurried to tie the cord. Reaching near the door, Murshid asked:

Syed, what are you doing?

Hadhrat replied:

I am tightening my waist.

Murshid said:

Tighten your waist in such way that nothing remains in between.

This was a sign of celibacy. When Hadhrat came out he said:

I will never act against this order.

It was a promise to remain celibate for life. Hadhrat was saddened as there would not be any direct inheritor. Immediately, Murshid did *Muraqabah*. Upon raising his head, he said:

Oh Syed! This is the Will of Allāh! But I am announcing good tidings to you. You will have an adopted son from your own family who will be your inheritor. He will be well-known in the world and his progeny will last till the Day of Qiyamah!

Heavenly Title

One day Murshid said (to Hadhrat) that he was waiting for a heavenly title for him but had not yet been revealed. He repeated this a few times. After few days, on the occasion of *Shab-e-Barā'at*, Murshid was meditating in his *Hujra* (room) and the people were performing *'Ibādah* in the *Khānqah*. Suddenly (the sound of) ***'Jahāngeer Jahāngeer'*** was heard like cockcrow from the *Hujra*, in such way that it reached eveywhere in the *Khānqah*. The people were astonished upon hearing it. The next morning when Murshid came out of his *Hujra,* he called Hadhrat and enquired whether he had heard anything. Hadhrat responded affirmatively that everyone heard *Jahāngeer Jahāngeer* repeatedly. Murshid smiled and said:

I was awaiting this for so long, Alhamdulillāh it has been realized today.

The people of the *Khanqah* congratulated him. He said:

Oh Ashraf! My Peer bestowed upon me the title 'Jahāngeer'!
But instead of being a manifest one, I will be an inner Jahāngeer!
For, the King has proclaimed me as Jahāngeer!

Six years had passed in the service of Murshid. One day, Murshid was speaking regarding *Ma'ārif, Asrār & Wahdat*. When he finished it he said to Hadhrat:

My son Ashraf I have taught you to the limit of my capability. I have not kept anything for myself. Now is the time for you to choose a place to accomplish your mission so that all people may take benefit.

Upon hearing this Hadhrat felt extremely sad and he said:

Oh Shaykh you are moving me away from you.
I wished to spend my whole life at your threshold.

Murshid replied:

You should obey as this is the Will of Allah.
If you stay here your mission will remain unaccomplished.

In 742 Hijri, after six and a half years at the service of his Murshid, on the Day of *'Eid*, he was ordered to travel to his center in Jaunpur.

Religious Tour

Murshid gathered the people and dressed Hadhrat in a royal attire. Hadhrat left Pāndwa Shareef with tearing eyes and a heavy heart, accompanied by a magnificent parade, many cavalcades, horses, animals, servants and Dervishes.

Shiman Aruli

On the way, Hadhrat met a *Faqīr* named Shiman Aruli. When the latter saw the grand parade he asked himself whether they were really those who adopt the Dervish lifestyle or those who live like kings, as *Sufis* do not need such magnificence. Hadhrat read his inner thoughts through his spiritual power and recited few poems in *Farsi*.

Reaching Muhammad-Ābād Gohna, Hadhrat got his tent erected outside the village and his companions erected theirs in the surrounding. Hadhrat delivered a lecture on *Fazāil-e-Ashaab* which pleased the present scholars and dignitaries. At the same occasion Hadhrat presented a book related to the same topic.

The scholars congratulated him, except for Qazi Ahmad who made a remark as to why Hadhrat 'Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيْمِ was been praised more than the Shaykhayn (Hadhrat Abu Bakr & Hadhrat 'Umar رَضِيَ اللهُ عَنْهُم. Some other scholars stood by him (Qazi Ahmad). Hadhrat gave a clarification but they insisted, believing that it was a mistake and they even gave references of several books. Eventually they decided to announce it during the Jumu'ah.

When Friday came, there was torrential rain due to which no one could attend the Jumu'ah and the people were terrified. They thought it was a divine warning for being disrespectful to a Syed (descendant of Holy Prophet Muhammad ﷺ) and a miracle by Hadhrat.

A scholar named Syed Khan was guided in his dream to apologise to Hadhrat-e-Jahāngeer as he is the grandson of RasoolAllah ﷺ. The next morning he narrated the dream to his wife who said:

Surely, he is the Wali of Allāh, apologise to him at once! And request him to pray for us to have a child. I think he is the same Wali who came from the west and gave me four mangoes in my dream.

The Mawlana went to apologise immediately and said to Hadhrat that he should not worry about the issue as he would give the necessary response to the opponents. Hadhrat said:

I gave them the necessary answer but they refused to accept.

Mawlana consoled Hadhrat in such a way that Hadhrat was pleased. When Mawlana began to leave, Hadhrat gave him four mangoes and said:

Allāh will bestow four sons upon you. Name the first one Twahir, second one Mathar, third one Tayyab and fourth one Muhammad. In-sha-Allāh all of them will be scholars and dignitaries.

Overjoyed, Mawlana returned home with the four mangoes. This turned him into a greater lover of Hadhrat Jahāngeer رَحْمَةُاللهِ عَلَيْهِ.

The scholars presented their *Istafta* (litigious points) during the following Jumu'ah. Syed Khan, taking the paper (which contained their litigious points), gave an adequate lecture and told them:

Praise of Hadhrat 'Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيْمِ more than Shaykhayn by a non-Syed, is questionable. But anyone can praise his parent. If Hadhrat praised Hadhrat 'Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيْمِ more than Shaykhayn, he is not at fault as Hadhrat is a Sayyid himself!

The scholars asked for evidences. Syed Khan recited an extract from *Jāmi'-ul-'Uloom*: *Annasu Abna Ad Dunya Walaa Qulomur Rajul Alaa Hubbi Abwaidi Wa Bimad Jihama*, which means there should be no objection to the one who praises his parents. When the opponents heard it they were overwhelmed and asked for forgiveness. Hadhrat gave immense *Du'ās* (blessings) to Syed Khan and Qazi Hamīd-ud-Dīn & their families for prosperity in *Dunya & Ākhirah*.

After some days, Hadhrat visited Zafarābād. As per his habits, he stayed at the mosque, his favourite place. He got the luggage unloaded in the mosque and got all the mounts & animals tied there. When the inhabitants saw it, they objected and said that a strange Dervish has come who appeared like a great scholar but was disrespectful to the regulations of the mosque. A group tried to pressurize Hadhrat to move to somewhere else but when they approached Hadhrat, seeing his *Jalāl* (majesty) they were capitulated and they sat down!

Miracle

Then they noticed an animal making some signs. Hadhrat ordered his servant to take it outside so that it may answer the call of nature. After few moments, the horse too started making signs and it was taken outside for the same purpose. Then Hadhrat, addressing the crowd, said that *Fiqh* has prohibited the stay of animals in the mosque because they make the place dirty. As for his animals, they were allowed for they do not blemish the mosque. It was still better to not tie animals in it, but he was traveller who had no other choice than tying them there for safety reasons. After the clarification the people were overwhelmed and they left.

During his stay, some people tried to do a farce to humiliate Hadhrat. They intended to bring a *Janaza* (coffin) with a living person inside it, with the motive

that when everyone would have already made the intention to pray the *Salāt-ul-Janāza,* the person lying inside it would come out, which would then make everyone mock and laugh (at Hadhrat). They took the Janaza and came to Zafferkhan mosque while crying. They asked Hadhrat to perform the *Salāt-ul-Janāza*. Hadhrat refused by saying:

I am a traveller. Ask any other Molvi to perform the Salāt.

When they insisted, Hadhrat asked:

Is he really dead?

They answered:

Do we perform *Salāt-ul-Janāza* for a living person?!

Hadhrat then announced that a person has died and his *Salāt-ul-Janāza* would be performed. The rows were set. When *Niyyat* (intention) was being made to pray, the imposters were murmuring that he would soon get up and their farce would be a success. They waited in vain until the *Salāt-ul-Janāza* ended. Upon verification, they realised that the person was really dead. Look at the price of insolence towards a *Wali*! They took away the Janāza while crying genuinely.

After this event, many people came to the mosque and benefited from the teachings of Hadhrat.

Shaykh Kabīr (رَحْمَةُاللهِ عَلَيْهِ)

Near to Zafarābād, there was a village Sarwarpur, where a young scholar Shaykh Kabīr lived. When he heard of Hadhrat's arrival, he came to do the *Bay'at* and he stayed at his service.

Hāji Chirāgh

A Shaykh, Hāji Chirāgh-e-Hind from the *Soharwardiya Silsila* was feeling bothered due to the presence of Hadhrat in Zafarābād. The *Bay'at* of Shaykh Kabīr further affected him as the former used to visit him. He had hopes that Shaykh Kabīr would become his disciple. Although it was against the Sufi way, due to his human nature he got enraged and cursed Shaykh Kabīr to die in a young age. When Shaykh Kabīr heard of it, he felt sad and said that whatever ill he had wished for him would turn against him and Hāji Chirāgh would die before him. Eventually Shaykh Kabīr grew old before his age and died but Hāji Chirāgh died before him. Hadhrat used to say:

Shaykh Kabīr رَحْمَةُاللهِ عَلَيْهِ was a great saint of his time. His son Muhammad was still tender aged when he became an orphan. He is the memento of Shaykh Kabīr, it is my responsibility to raise him and it will be unjust if I leave him.

The son of Shaykh Kabīr was most known by the name of **Durr-e-Yateem** and he used to accompany Hadhrat in his journeys. After teaching him the *Shari'ah & Tarīqah* and after blessing him with *Khilāfat* at a later stage, Hadhrat married him to the daughter of a trader.

One day Hadhrat was seated with his disciples in the Zafarābād mosque when suddenly they began to feel an intolerable heat. One by one, they went out and

started murmuring. One of them went back to know the reason why Hadhrat did not go outside. Hadhrat smiled and said that all that was the fault of the lamp and if they wished to cool it they should bring water. Hadhrat watered the four corners of the mosque, consequently the temperature dropped down.

At the same time, Hāji Chirāgh who was performing Ghusl at his place, faced bodily disfigurement. The *Jalāl* of Hadhrat had scared him. By the intermediary of the saints of his *Silsila*, Hāji Chirāgh made a request in the threshold of RasoolAllah ﷺ, but the answer he received was:

My son was a guest. You should have welcomed him fittingly but you did not behave well with him. Now go and ask him for forgiveness!

After apology, the two saints reconciled. One day some thieves reached the threshold of Hadhrat for *Bay'at*. As Hāji Chirāgh was there, Hadhrat courteously asked him to accept them as disciples. Hāji Sahab replied:

They are refusing to repent. How should I initiate them for Bay'at?

Hadhrat said that it was not appropriate to turn away those who come to the threshold. Hadhrat then asked them to approach him. When of them touched the hand of Hadhrat, he started to tremble and voluntarily repented. The rest followed suit. After that Hadhrat fortified them spiritually to such extent that they became saints. Hadhrat put them under the responsibility of Shaykh Kabīr رَحْمَةُ اللهِ عَلَيْهِ.

Journey

In 745 Hijri, Hadhrat set out for the *Ziyārah* of sacred places. Through the sea route, he visited Basra Sharīf where he did *Ziyārah* of Khwāja Hasan رَحْمَةُ اللهِ عَلَيْهِ, other saints and holy places. In Karbala he did *Ziyārah* of Imam Hussayn عَلَيْهِ السَّلَامُ. After Najaf and Kāzimayn Sharīf, he visited *Baghdād* to do *Ziyārah* of **Ghaus-e-A'zam** رَضِيَ اللهُ عَنْهُ & other saints.

During his stay in Baghdād, at the request of *Ulama & Mashāykh* he did *Tafsīr* of Surah Yusuf. Upon reaching Ayat 24:

لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ

Were he not to witness the Sign of His Lord

Hadhrat said such things that the crowd was amazed. Some even lost consciousness!

When Hadhrat was about to return back, the *Khalīfa* of Baghdād sent 1000 *Ashrafis* and a horse as gifts but Hadhrat returned them all. The *Khalīfa* then came to gift them in person, Hadhrat accepted them.

In that same journey Hadhrat met Shaykh 'Abdullāh رَحْمَةُ اللهِ عَلَيْهِ who gave him the *Rubāyi* (poem) of Hadhrat Abu Sa'eed Abul-Khayr and said that when it is blown upon an ailing person there is a great possibility of *shifa* (cure) by the grace of Allāh. The poem (translation):

The Murīd of 'Ishq has been liberated
from all worldly constraints which can (come in the way).
After becoming a Murīd he bowed down his head
and now the world is saluting and congratulating him!

From Baghdād, Hadhrat visited Jīlān, the birthplace of Ghaus-ul-A'zam رَضِيَ اللهُ عَنْهُ. He met a saint named Syed Hussein 'Abdul Ghafoor رَحْمَةُ اللهِ عَلَيْهِ who was married to his cousin. The latter was the daughter of Hadhrat's aunt on the distaff side. Hadhrat Syed 'Abdul Ghafoor had a son, **Syed 'Abdur-Razzāq** who was very attached to Hadhrat Makhdoom-e-Paak رَحْمَةُ اللهِ عَلَيْهِ and he too regarded him highly. He was only 12 but the light of sainthood was glowing on his forehead.

Syed 'Abdur-Razzāq wanted to accompany Hadhrat when he was about to leave. His parents tried to retain him but they realised they would not be able to do so. They thought that if they insisted any further, he may probably leave without saying. Eventually the Hashimite blood flamed up, the father realised that the boy was destined to become the ***Noor-ul-'Ayn*** for all mankind to come, and it would be unjust to retain him. He then convinced his wife, entrusted Syed to Hadhrat (to be in his service). Then they said:

As from today he belongs to you and we free him from our rights.

Hadhrat adopted him as his son and named him **Noor-ul-'Ayn** (the light of the eye). He was raised up in the *Sohbat* (companionship) of Hadhrat who gave him all the affections and he benefited from his outer & inner knowledge. Hadhrat Noor-ul-'Ayn (رَحْمَةُ اللهِ عَلَيْهِ) was bestowed with everything in the service of his Peer. He drank Hadhrat's leftover *Wudhu* water for 40 years secretly. It is that very water which became the *Aab-e-Hayāt* (Water of Life) for his descendants till the Day of Qiyamah. Hadhrat met Noor-ul-'Ayn in 746 Hijri. After Hadhrat passed away, he stayed at the *Khānqah* for 40 years as *Sajjadanashin* (inheritor).

In Damascus, Hadhrat stayed at the Jummah Mosque. When the moon of Ramadān was sighted, he did *Imāmat* there and performed *I'tikāf* during the last third of the month. His presence at the mosque attracted many people. In some nights he

completed the recitation of the whole Quran in one *Tarāwih*! The lovers of Allāh stayed till the completion as they knew that this was the *Mi'rāj* (ascension) of the believers. When the moon of *'Eid* was sighted, people were enjoying themselves. Hadhrat took a deep breath and bowed his head. After quite a long time when he raised his head he said:

During the I'tikāf I was not conscious,
I do not know if I performed the prayers.

The people said that he performed all his prayers perfectly. Hadhrat thanked Allāh to have made him pray during unconsciousness like **Shaykh-e-Akbar** رَحْمَةُ اللهِ عَلَيْهِ.

One day the Sufis came to ask Hadhrat about the Sufi paradox. Hadhrat said it is like science and knowledge has some *Mustalahāt* (nomenclatures). He gave a lengthy and heart-alluring explanation which amazed the audience. But then the Sufis extended the discussion which made Hadhrat realise that they had actually come to test his knowledge and capabilities. Hadhrat changed the topic and said,

Oh brothers! You will never attain Mā'rifat (Gnosticism) as long as you waste your time in wordplay. If you wish to become Faqīr, sacrifice your desires. Learn it through Riyāzat (practice) and Mushāhada (vision), only then you will understand Faqr. There is no lesson to be learned in Sufi istelahāt (terminologies).

After *'Eid*, Hadhrat visited Madīnat-ur-Rasool ﷺ. Upon reaching there he got sick for 20 days. On the 21th day, at dawn, he did *Ziārat* of RasoolAllah ﷺ who told him:

Your hardship has been taken away! Do not think that your journey has come to an end, you have to travel more! Many non-believers will embrace Islam at your hand! Many Muslims will be spiritually uplifted and will learn Sufi secrets through you!

In the morning he felt cured completely. He did *Imāmat* in Masjid-e-Nabawwi for several months and continued doing *Ziyārah*. When the season of *Hajj* approached he took permission from Huzoor ﷺ and left for *Kā'batullāh*. There, Hadhrat met Imam 'Abdullah Yefayi رَحْمَةُ اللهِ عَلَيْهِ. He was a saint who spent his life in the *Haram Sharīf*. After *Hajj* he stayed for a long time. As Hadhrat Syed 'Ali Hamdāni رَحْمَةُ اللهِ عَلَيْهِ was also there, the three saints educated and guided the people in the path of Allāh.

Hadhrat Jahāngeer رَحْمَةُ اللهِ عَلَيْهِ would say that Syed 'Ali Hamdāni رَحْمَةُ اللهِ عَلَيْهِ was a great saint who was a fountain of knowledge from whom he learnt so much that he would never be able to really thank him. They travelled the whole earth thrice together then they came to Madīnah where there was a gathering of 400 *Awliya*. Then they went to Mount Fatah where there was a group of *Awliya* who were living on *Tawakkul* (complete trust in Allāh) for 30 years. Hadhrat completed a *Chilla* (40 days of rigorous worship) there, after which the *Sufis* visited him, among whom, there was Ghaus-e-Zamāna Abul-Ghays Yamani رَحْمَةُ اللهِ عَلَيْهِ who gifted Hadhrat a white stone resembling a diamond. It was a miraculous stone. If a traveler tied it to his feet, he would not feel tired due to travel and if a thirsty one passed it on his tongue his thirst would be quenched.

On the same mountain there were 3 saints who would fast all the time. At the time of *Iftār* they would receive 10 breads and a bowl of sherbet from *Ghayb* (invisible). Upon having guests, they would share the meal. One of them met Hadhrat, shared many secrets and made *Du'ā*.

After Egypt, Hadhrat travelled to Yemen and as per his habit he stayed at the mosque. The next morning of *Shab-e-Barā'at*, Hadhrat Abul-Ghays Yamani رَحْمَةُ اللهِ عَلَيْهِ announced that many calamities and misfortunes would hit Yemen. Hadhrat said*: It may be but why do we not make Du'ā to ward off these misfortunes so that the*

Yemenis may live in peace? They performed *'Ibādah* the whole night, enduring all difficulties, to protect Yemen. The next morning they looked so pale as if their blood were drained off. Yemen was saved from the calamities but the two saints weakened to such extent that they could not move for 3 days.

In 750 Hijri, at the age of 42, Hadhrat was in Yemen when Shaykh Nizām Gharīb Yamani رَحْمَةُ اللهِ عَلَيْهِ came to meet him. The Shaykh got so much attached that he spent his life in the service and companionship of Hadhrat. After the *Hajj* and the visit of Islamic countries, Hadhrat returned to Pāndwa Shareef to spend 3 or 4 years in the service of his Peer. Before going apart, Shaykh Ala-ul-Haq رَحْمَةُ اللهِ عَلَيْهِ showed Hadhrat in a *kashf* (vision): **an islet surrounded by a lake and told him that his journey would end on that very islet**.

So Hadhrat moved towards his destination through Bihār. There was a residential zone near the river Sawan Bhadar. At night the *Faqīrs* assigned a security guard near their caravan and went to answer the call of nature. Coincidentally the son of the village's head came there and pushed a *Faqīr*, who got hurt and started bleeding. When Hadhrat heard of it he said that the place upon which the blood of the *Faqīr* had been spilled, would become a ruin. And this came true!

He continued his journey and stopped at Benares for few days. One day while admiring the landscape Hadhrat reached near a church where he saw idolaters engaged in their worship. His physiognomy changed and he said that statues were not (sustaining) the universe:

Do you think that the universe depends on these idols?
Every atom reflects the (proof) of Allāh!
These people are worshipping their (self made) sculptures!

When the idolaters heard of it, they resorted to discussions to prove that they were not threading the wrong way. Hadhrat said that he did not like debating about religion and asked them if they would accept the truth if the statues themselves approve of his religion (Islam) and disapprove of their religion. They said they would surely accept. Hadhrat held the idol and ordered it:

Oh idol, if the religion of Muhammad ﷺ is true, recite the Kalma-e-Twayyibah!

To the great astonishment of the crowd which comprised of Muslims and non-muslims, the statue recited the *Kalima* loudly. Through this miracle, millions of people converted to Islam. From there Hadhrat moved towards Jaunpur to identify the chosen place.

Between Jaunpur and Kichaucha Shareef there was a village Karmiti where there was a place similar to what Murshid had shown him through *Muraqaba*. After verification Hadhrat saw in *Kashf* that it was not the chosen place. After 2 or 3 days of travel Hadhrat reached another village, Bhadoond Sharīf where a tent was erected in an orchard. The inhabitants of the surrounding areas came to meet him, among whom there was a landowner by the name of Malak Mahmood who was bestowed with Hadhrat's affection and blessings.

In the afternoon the sunlight was intense. Hadhrat took a siesta under a tree. As the sun was moving a branch was also moving to shade Hadhrat. When Hadhrat woke up to perform the *Zohr* prayer, the branch changed its direction from east to west.

After the prayer and the litanies, Hadhrat went in the search of the indicated place, accompanied by Malak Mahmood. There was a lake and an islet at the west of the village. At the first look itself Hadhrat knew that this was the very place

which was indicated in the *Kashf*. Malak Mahmood said that the place was indeed very fine, but the magician who lived there must be chased away. Hadhrat said that it was not hard to chase an atheist and he immediately recited this verse (17:81),

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

And proclaim, The Truth has arrived and falsehood
has vanished; indeed falsehood had to vanish!

That same day Jamāluddīn Rāwat had done *Bay'at* and Hadhrat ordered him to fight the magic of that *Jogi*. Jamāluddīn was an inhabitant of that same area and he was scared of sorcerers and magicians since his very childhood. Upon receiving the order, he began to tremble. Hadhrat chewed a betel leaf and put it in his mouth, consequently all his fears faded away and he roared like an Ashrafi lion! That betel lifted the veils of his eyes and his tongue was blessed with abilities to perform miracles.

He immediately went to the *Jogis* and told them to vacate the place, for a saint of Allāh will now inhabit it. The *Jogis* said that they would not leave unless they see miracles. Jamāluddīn said that Sufis do not like performing miracles, rather they may try their magic tricks on him (Jamāluddīn). The *Jogi* recited something and blew towards Jamāluddīn, consequently, the ground was filled with thousands of ants around Jamāluddīn. When the ants moved towards him, he recited this:

Translation:

Hadhrat Sulaymān ('alayhis salaam) rushed with his army
as though he will crush the army of the ants.
Undoubtedly we know the determination of the ants.
But what would happen if they had to pass under the feet of elephants?

He had not yet completed the sentence and the ants disappeared! *Jogi* and his disciples tried all types of magic but none of them were able to harm Hadhrat Jahāngeer رَحْمَةُ اللهِ عَلَيْهِ. They realised that falsehood cannot overpower the truth. The Jogi was exhausted and he asked Jamāluddīn to take him to Hadhrat. As soon as he saw the Face of Hadhrat, he fell at his feet and accepted faith (Imān). His disciples who were around 600, embraced Islām. After teaching them *Ibādat & Riyāzat* (prayer and practice), Hadhrat permitted them to live by the lake.

يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا

Entering the religion of Allah in multitudes (110:2)

After the conversion of *Jogi*, around 5000 people embraced Islām!

Materials were brought from Bhadoond and the companions were asked to build their houses. Malak Mahmood completed the construction of the *Khānqah* in 3 years. Hadhrat named that area as **Rooh-Ābaad** & the *Khānqah* as **Kusrat Ābaad**. The *Hujra* (room) was not built by workers, but by *Awliya* (saints). In *Latāïf-e-Ashrafi* there is the list of people whom we have mentioned here:

- Hadhrat Noor-ul-'Ayn (رَحْمَةُ اللهِ عَلَيْهِ)
- Hadhrat Nizām Yamani (رَحْمَةُ اللهِ عَلَيْهِ)
- Shaykh Mubārak (رَحْمَةُ اللهِ عَلَيْهِ)
- Malak Mahmood (رَحْمَةُ اللهِ عَلَيْهِ)
- Baba Hussayn (رَحْمَةُ اللهِ عَلَيْهِ) personal servant & builder, and it is possible that he was a saint too.

The construction was completed in Hijri 761.

Sometimes Hadhrat would go to the east of Rooh-Ābaad to teach and he had named that area as Dārul-Aman. Hadhrat had said that it was unfrequented at that time but later, *Rijāl-ul-Ghayb, Awliya* and many people would gather there and by his *Fayz* (blessings) their *Du'ās* would be accepted. That very place is known as **Kichaucha Shareef** and the lake as **Neer Shareef**. The shrine of Hadhrat is there and it is a place of *Ziyārah*. When the lake was dug Hadhrat had poured a lot of *ZamZam* water in it. It seems like Hadhrat was very attached to that place as he expressed it through his poems.

Summary

Hadhrat Makhdoom-e-Simnāni (رَحْمَةُ اللهِ عَلَيْهِ) abandoned his throne in Hijri 733. Two years were spent in the search of his Shaykh, and six and a half years in his service. After Hajj, Hadhrat visited Islamic states. During the journey he had met Hadhrat Nizām Yamani رَحْمَةُ اللهِ عَلَيْهِ and it was in Hijri 750. Then he visited his Murshid and Rooh-Ābaad. Eventually 7 years and a few months were spent in the journey of Yemen to Kichaucha Shareef. The construction of the *Khānqah* lasted 3 years and was completed in Hijri 761.

Mawlana Shamsuddīn

In the *Khānqah,* Hadhrat used to often say that he could sense the presence of a friend. One day during his stay at Ajodhia mosque, a big crowd came to meet him, among whom there was Mawlana Shamsuddīn who was in the search of a Murshid to reach the *Mā'rifat* of Allāh. As Mawlana came, Hadhrat said:

Oh my son Shamsuddīn! I came for you.

These words had such impact on Mawlana that he fell at his feet. As soon as Hadhrat's eye of *Wilayat* (sainthood) set on him, Mawlana entered a trance and began to shake. Disciples brought him into the *Hujra*. When he returned to his normal state, Hadhrat blessed him with *Khirqah* and *Khilāfat*. Immediately the light of *Wilāyat* started radiating on him and Hadhrat said:

Ashraf is Shams and Shams is Ashraf!

Hadhrat was still there when another scholar, Shaykh Khayruddïn Ansāri Sadhurdi wanted to have some clarifications regarding some issues (*Mas-ala*). He had been in touch with the scholars of the surrounding areas but he was unsatisfied with their explanations. Even before he could ask, Hadhrat gave him such a detailed explanation that he got all his answers and he was so touched that he became his *Mureed* on the spot.

At Sadhur there was another scholar, Qāzi Muhammad. Hadhrat said that when Allāh intends to bestow a favour on a person, He guides him towards one who is spiritually elevated. He too became *Mureed*. Through these two people the *Silsila-e-Jahāngeer* spread at large in Sadhur. Then, entrusting the disciples under the responsibility of Mawlana Khairuddīn, Hadhrat reached Jāis by passing through Satanpura.

Satanpura

The inhabitants of Satanpura narrate an event which is relayed from generations to generations. That is, when Hadhrat had come to Satanpura, there was warped dyke, near which children would make their animals drink water. The servants of Hadhrat asked them about the depth of the dyke and they mischievously replied that it was shallow up to the ankle, whereas in reality it was a deep and vast lake.

Hadhrat told his companions to cross it as it was shallow up to the ankle. They obeyed and crossed it as though it was really shallow upto the ankle. When the shepherds witnessed the miracle, they relayed it to the villagers.

When the king of Satanpura and the inhabitants heard of it they all went to witness it. At the first look itself the king had a change of heart and he embraced Islam. He asked Hadhrat to make *Du'ā* for him and his family. His family increased so much (in number and generations) that even today it exists under the flag of Ashrafis.

Jāis is twenty miles away from Satanpura, at the south east of there is a shrine of Hadhrat Ma'roof Shahīd. Hadhrat camped there and as per habit, his companions were doing *Zikr-bil-Jahr* (loud Zikr) at night, which would resonate in the surroundings. Mawlana Elaamuddīn who resided just near, heard of it and said: *where do these troublemakers come from?*

The next day, as per his habit Mawlana Elaamuddìn was doing *Ziyarah* of the shrine of Ma'rood Shahīd. When he saw Hadhrat he asked:

Who is this saint?

Hadhrat replied:

We are troublemakers.

Mawlana remembered the remarks he had made the previous night, regretted it and apologised to Hadhrat, who accepted his apology while saying:

There is nothing to worry. We have faced much more insults than this.

Mawlana and his son did *Bay'at* and informed Hadhrat that Shaykh Sulaymān Rodolvi رَحْمَةُ اللهِ عَلَيْهِ had predicted around 3 years earlier that a travelling Syed would teach and guide the inhabitants of Jāis. Mawlana was blessed with *Khilāfat* and Hadhrat left Jāis after 40 days of stay.

Mawlana passed away in a young age and Shaykh Kamal رَحْمَةُ اللهِ عَلَيْهِ replaced him as *Khalifa*. Shaykh Kamal رَحْمَةُ اللهِ عَلَيْهِ had a *Jalāli* (majestic) temperament. Once a group of people had promised to provide provisions for an invitation but they could not fulfill it. Shaykh Kamal رَحْمَةُ اللهِ عَلَيْهِ became enraged and cursed them:

People who deceived me will burn!!

Consequently, many people lost their lives and material possessions due to fire. Many Ashrafis lost their lives. When his anger subsided, he regretted it and moved to Kichaucha Shareef to present his apology. When Hadhrat saw him, he said:

You have burned my children and now you come to apologise!

Hadhrat did not allow him to touch his feet. Shaykh lamented in a corner for many days. Through the recommendation of Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ he was then forgiven.

Hadhrat Qudwat-ul-Kubrā had a special attachment with Jāis & Ajodhya for two reasons: (1) Jāis and Ajodhya were two ancient villages where the vast majority of the population consisted of Muslims and most of their scholars were attached to the *Ashrafi Silsila*. (2) Ajodhya was close to Rooh-Ābaad, (due to which) travel and communication was easy. But as Jāis was far, Hadhrat had sent one of his grandsons, Shāh Hāji Syed Ahmad رَحْمَةُ اللهِ عَلَيْهِ to teach and spread Islam. (Till now

there is an Ashrafi family in Jāis and the author of this book, Hadhrat Sheikh-e-Tarīqat رَحْمَةُ اللهِ عَلَيْهِ is also a descendant of this very family.)

Reaching Jāis, Hadhrat Shāh Hāji Ahmad رَحْمَةُ اللهِ عَلَيْهِ stayed for 40 days at the spot where Hadhrat had met Mawlana Elamuddīn. He also got a *Khānqah* & a monument constructed at that place of *Chilla* and he got engaged in meditation, prayer & practice. He accomplished *Hajj* 18 times by foot and he brought many relics from Mecca and Medina, among which there was a stone on which the name of Allāh was engraved. He had received it from Hadhrat Khizr عَلَيْهِ السَّلَامُ. The stone is still present in the *Chilla-khāna* and visitors still do *Ziyārah* of it.

Hadhrat left Jāis for Rooh-Ābaad. Reaching the village of Asuli which was a beautiful abode for Muslims, Hadhrat camped at the edge of the river Gomti, where many people did *Bay'at*. Urs is still celebrated at that place.

Sāif Khān

From there, Hadhrat reached Rooh-Ābaad. There was a wealthy person by the name of Sāif Khān. When he visited Hadhrat, at the first look itself he was so attracted that he felt greatly attached to him. After some time, he wished to become *Mureed*, but Hadhrat did not give any consideration to wealthy and well-off people. His desire to be *Mureed* intensified to the extent that he decided to abandon all his wealth, position and even his house! Then Hadhrat called him and said:

Oh Sāif Khān! There are some people who are so devoted in the path of Allāh that they are blessed with this favour, that is, the worldly things and (their) wealth do not hinder their progress in the spiritual path.

Then Hadhrat recited this verse (24:37):

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَن ذِكْرِ اللهِ

Those men, whom neither any bargain nor any trade
distracts from the Remembrance of Allah

When he heard of the verse he felt relieved and continued visiting the threshold of Hadhrat Jahāngeer رَحْمَةُ اللهِ عَلَيْهِ. Once, Hadhrat called Sāif Khān in his tent. When he entered he saw a young beautiful girl sitting close to Hadhrat. There were cups filled with drinks in front of them. Sāif Khān observed all these. Then Hadhrat told him to leave without saying anything else. Despite this, his attitude did not change and he continued visiting Hadhrat. After some days, Hadhrat said:

Sāif Khān! You kept wasting your time here
despite witnessing major sins being committed!

Sāif Khān replied:

A simple servant like me has no right to pass any judgement, especially when I know that the girl was a Djinni (female Jinn) ***and the cups contained rose sherbet. And even if it was real, that would change nothing in your saintly levels.***

Then, Hadhrat made him a disciple and taught him *Ma'ārif and Sulook*. At the entrance of Sāif Khān's palace, a *Khānqah* was constructed where Hadhrat used to stay frequently. Hadhrat's *Khalīfa*, Shaykh Shamsuddīn رَحْمَةُ اللهِ عَلَيْهِ used to look after that Khānqah. One day Sāif Khān made a testament of Rs 100,000 (a substantial

amount of that time) and presented it to Hadhrat Qudwat-ul-Kubrā رَحْمَةُ اللهِ عَلَيْهِ, at which Hadhrat said:

What is he going to do with these few coins, the one who left his throne?
Go, see if Noor-ul-'Ayn accepts, you may do it in his name.

When he put his offer in front of Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ, he asked him to go Hadhrat first and then get back to him. Sāif Khān replied that he just came from there. Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ then said:

If Hadhrat refused it, how can I accept it? Destroy this testament.
The expenses of Khānqah will be met as usual.

When Hadhrat heard of it, he made *Du'ā* and said that as long as the offsprings of Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ would do *Qana'at* (being content on what they already have), they would not lack anything and they will be honorable till the Day of *Qiyamah*.

Kantoor

Once Hadhrat visited Kantoor from Rooh-Ābaad and stayed at his disciple and Khalīfa, Shaykh Mahmood رَحْمَةُ اللهِ عَلَيْهِ. A wealthy person who had invited other personalities, came to invite Hadhrat for his new house. After dinner, *Mehfil-e-Sama* was arranged. Hadhrat entered into a *Kayfiyat* (spiritual state) and wept. The women among the invitees began to say that it was a bad omen to shed tears at the inauguration of a house. But when Hadhrat returned to his normal self he told them to not worry as he has solidified the roots of his descendants!

When Hadhrat visited Kantoor for the second time he told Shaykh Mahmood رَحْمَةُ اللهِ عَلَيْهِ to preserve their blood (descendance) and relationships and to not let it mix with others. After some days Hadhrat returned to Kichaucha Shareef.

Sanjholi

As there was no Jummah Mosque (in Kichaucha Shareef), as per his habit, Hadhrat used to travel to Sanjholi on Thursdays (for Jummah) and would return to Rooh-Ābaad after the prayer. Once, after Jummah prayer a scholar asked him about *Jabr-o-Qadr* (destiny). He asked whether humans are masters of their own actions or not. He said: *If it is said that the human is the master of his own action then it was a belief of the Qadria sect, and if he is not, then it was a belief of the Jabria sect. As both of them oppose the principles of Ahlus Sunnah Wal Jama'ah, which principle should be adopted to preserve our faith?*

Hadhrat explained that this is a sensitive issue regarding which the scholars among the predecessors have given their opinions and clarifications. Like, Imam Ghazali (رَحْمَةُ اللهِ عَلَيْهِ) wrote about it in his book. In short, he is apparently the master but in reality he is *majboor* (helpless).

The arrogant scholar refused to accept Hadhrat's answer which was brief but complete. The discussion took a turning point. Instead of listening to Hadhrat, the scholar began show his knowledge and during the discussion he happened to utter inappropriate words, at which Hadhrat maintained silence. If the scholar had ceased to speak it could be still fine but he continued talking. Then, Hadhrat entered (the state of) *Jalāl* and said:

You are still talking!

Hadhrat had not yet completed his sentence and the tongue of the scholar began to hang out of his mouth. When the people saw the capacity of Hadhrat Jahāngeer, they trembled and stayed in total silence. The scholar was shaking due to pain. When his old mother heard of it, she came and implored Hadhrat. She cried to the extent that it touched the audience, but no one dared to intercede on her behalf. The wailing old woman said to Hadhrat that he was her only son who would be the support of her old age. Eventually Hadhrat made *Du'ā* and he was healed but he stammered for the rest of his life. The people learned the lesson that one should never be disrespectful towards the Friends of Allāh.

Syed Jamāluddīn

Another day when Hadhrat was returning from the Jummah prayer he said that he was sensing the fragrance of *Sayyadiyyat* (Syed) upon reaching the village Sikandarpur. Hadhrat Syed Jamāluddīn رَحْمَةُاللهِ عَلَيْهِ had actually come to that village. When he saw Hadhrat he kissed his hand. Thereafter he began to visit the *Ashrafi Khānqah* regularly.

In the family of Hadhrat Syed Jamāluddīn رَحْمَةُاللهِ عَلَيْهِ only one son per generation was taking birth and it happened 2-3 times. One day he was thinking about it when he saw Hadhrat absorbed in *Kayfiyat* (spiritual state). He took the opportunity and asked:

Hadhrat, please make Du'ā to change this.

Thereafter, Hadhrat congratulated him for having a lot of children and wealth, which came true later. That conversation was still in process when an old woman brought her sick child and put it at the feet of Hadhrat. Hadhrat said:

His final moments have come. Nothing can be done.

The old woman said that she brought her child with the hope to find a cure and if anything happens to it she would give away her life on the spot. Hadhrat felt pity and as he was still in *Kayfiyat*, he said that he had to live for 120 years, but he was now going to grant 10 years from it to the child and they would see the child living for 10 years only. She returned home joyfully.

Hadhrat said that the reason for many saints to hide themselves was to acquire peace and tranquility and even Hadhrat Khizr عَلَيْهِ السَّلَامُ was not aware of them.

Levels of Awliya

Hadhrat said that he once asked Hadhrat Khizr عَلَيْهِ السَّلَامُ:

Have you ever met any saint who is senior to you?

He replied:

Once Shaykh 'Abdur Razzāq was narrating Hadith in Masjid-e-Nabawwi. I saw a young person sitting in a corner of the mosque. I told him, 'Young man! Muslims are listening to Hadith and you are here sitting apart.'
He raised his head and said, 'They are listening to Hadith narrated by 'Abdur Razzāq, whereas I am listening directly from Ar-Razzāq. Then why should I listen to a servant when I am receiving it from the Lord?' Khizr عَلَيْهِ السَّلَامُ said: Do you know me? He replied: I think you are Khizr.

At that time, I realized that there are many people
who are at higher levels, but unknown to me.

There was a Mureed, Jawhar Khurasan, who would accompany Hadhrat. He got some issues in his blood and ended contracting a skin disease. He thought that if he continued to stay there, it would disturb others who may also be infected. He gathered his personal belongings to leave, although leaving and staying far from Hadhrat's blessings and *Khānqah* was something enormously painful. This made him weep. Other disciples informed Hadhrat about it, who then called Jawhar. Hadhrat spat on a bowl of water and told him to rub it on his body. After a few days he was healed. Healing lepers and bringing the dead to life were two miracles performed by Prophet 'Īsa عَلَيْهِ السَّلَامُ.

Shaykh Saifuddīn Rodolvi

Shaykh Saifuddīn Rodolvi رَحْمَةُ اللهِ عَلَيْهِ was a pious and dignified scholar. One night he dreamt of a saint with a luminous face telling him:

You have enough blackened papers. Now is time to whiten the black!

Shaykh asked him for *Bay'at* and the saint said:

When Allāh intends to bestow His Favours upon a person, He sends Khizr عَلَيْهِ السَّلَامُ to guide him to a saint. Soon, a Sufi will come here and you will benefit from him.

After some days Hadhrat visited Jamiah Masjid Rodolvi where Shaykh Saifuddīn رَحْمَةُ اللهِ عَلَيْهِ had come for *Ziyarah* with the intention to know whether Hadhrat was really the person who was announced to come in his drea. Upon approaching, Hadhrat told him:

My dear Saif, when Allāh intends to bestow His Favours upon a person, He sends Khizr عَلَيْهِ السَّلَامُ to guide him to a saint.

Hearing this, Shaykh Saifuddīn رَحْمَةُ اللهِ عَلَيْهِ did *Bay'at* immediately and Hadhrat made *Du'ā* for his family. Hadhrat also accepted his son Isma'īl as *Mureed* and stayed there for 40 days so that Shaykh may benefit from him.

Shaykh Shamsuddīn

Hadhrat visited Ayodhya where he stayed at the *Khānqah* of Shaykh Shamsuddīn (رَحْمَةُ اللهِ عَلَيْهِ). While preparing the soup, Shaykh Shamsuddīn (رَحْمَةُ اللهِ عَلَيْهِ) burnt his hand accidentally and got it bandaged. Then when he was serving the food, Hadhrat asked him about the bandage, but he did not reply. However, one of the guests informed him about it, which touched him and then he said:

Oh my son Shamsuddīn, come near.

As soon as Hadhrat rubbed his (blessed) saliva on the burn, he was relieved and after a few days he was healed. Hadhrat told him that the sign of sainthood was on his hand.

Hadhrat decided to perform the *Hajj*. Shaykh Shamsuddīn رَحْمَةُ اللهِ عَلَيْهِ desired to accompany him but Hadhrat told him that if he accompanied him then there would be none to look after the disciples in Ayodhya and that his presence was vital for their training.

Shaykh accompanied Hadhrat for a long distance and when he began to return, Hadhrat told him to not worry and that he would also receive a share of the blessings which Hadhrat would reap in the journey. Shaykh returned to the *Khānqah*, backstepping with teary eyes. Due to this respect, he got the title of

Faryaad-Rass, which means that *Du'ā* will be accepted at his blessed grave. In those same days, the *Ghaus* (of that time) had passed away and Hadhrat had said that the new *Ghaus* would soon be known.

Shaykh-ul-Islam

Hadhrat met Shaykh-ul-Islam at Ahmadabād who was a dignified scholar. He discussed few topics. During the conversation he used few inappropriate words while addressing Hadhrat, at which he maintained silence. The same night Shaykh-ul-Islam dreamt of a saint yelling at him:

Don't you respect a Syed?! Today the saints of your Silsila have saved you otherwise you would have been gone for good! Beware from now on!

The Shaykh got terrified by those words. Early in the morning, accompanied by a person he presented his apology and did *Bay'at*. Later Hadhrat gave him *Khilāfat*. As the starting point of sea travel was from the port of Gujrāt, Hadhrat traveled for *Hajj* from there.

When Hadhrat returned from Hajj, he stopped at Gulbargah (south India) and Shaykh-ul-Islam was accompanying him. The climate of Gulbargah pleased Hadhrat and he got his tent erected near the *Khānqah* of Hadhrat Syed Muhammad Gesou Darāz (رَحْمَةُ اللهِ عَلَيْهِ).

None was authorised to enter his tent except Hadhrat Noor-ul-'Ayn. One night Shaykh-ul-Islam was called. When he entered the tent, Hadhrat was in a strange state. He sat for a while and when he saw the intensification of Hadhrat's emotions, he left the tent. The companions approached the tent when they heard Hadhrat's voice in a louder tone. Shaykh-ul-Islam narrated what he witnessed.

Hadhrat Noor-ul-'Ayn and the others were anxious but no one dared to enter the tent. After one-third of the night had passed, they heard Hadhrat saying:

All praises be to Allāh I succeeded!

Hadhrat Noor-ul-'Ayn رَحْمَةُاللهِعَلَيْهِ gathered his courage, entered the tent accompanied by Shaykh-ul-Islam and sat respectfully. He said to Hadhrat that no one dared to ask him about the strange events and since everyone was anxious they were compelled to request for an explanation.

Ghaus-ul-'Ālam

On 1st Rajab 770, Hadhrat said: *The Ghaus-e-Zamān I had met on the Mount Fatah has passed away and it was the ambition of all Mashāykh & Awliya to be granted that prestigious level. I thank Allāh immensely for crowning this Faqīr (me). It is the custom of Awliya that a Ghaus should perform the Janāza prayer of another Ghaus and it was I who accomplished this duty. Ghaus (I), 'Abdur-Rab, 'Abdul Malak and an Awtād carried the Janāza. Prior to this, I occupied the post of 'Abdul-Malak (vice Ghaus), which was at the right hand side of the (former) Ghaus. Now I occupy the post of Ghaus, 'Abdur-Rab replaced 'Abdul-Malak, an Awtād replaced 'Abdur-Rab, an 'Abdāl became Awtād, an Akhyār became 'Abdāl, an Abrār became Akhyār, a Najbā became became Abrār, a Naqbā became Najbā, and an ordinary Muslim became Naqbā*. These titles refer to the different levels of sainthood.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۞

This is Allah's munificence, which He may give to whomever He wills; and Allah is extremely Munificent.

Look at the grace of Allāh! A solitary traveller who abandoned his throne, palace & family, travelling through forests, mountains and desert, while enduring all the

agonies and difficulties of the journey for the search of Haq (Allah)! He did not think about his youth and wordly pleasures. He abandoned all for the path of Allāh. He left his native country to travel far to Bengāl and to live in simplicity. Eventually, see at the grace of Allāh who rewarded him, not just the empire of Simnān but rather the vast kingdom of the spiritual world, which is the highest level of sainthood after prophethood and that is the crown of *Ghaus*. He was proclaimed as **Ghaus-ul-'Ālam** for all the needy people so that they may beg him while saying:

Ya Sayyad Ashraf Jahāngeer Daste Man Zaaro Naatawaangeer!

From Gulbargah Hadhrat reached to Nizām-Ābād where Hindus welcomed him more warmly than Muslims. Hadhrat returned to Rooh-Ābaad after making Du'ā for their wellbeing. Hadhrat returned to the *Khānqah* during Ramadān. The administrators were distributing *Iftāri* and dinner after *'Asr*. As Shaykh-ul-Islam was amongst, he was also given (the meals). As soon as he received them, he ended his fast and dined! This caused a big scandal at the *Khānqah* as he, being a great scholar, *Mureed* and Hadhrat's *Khalīfa*, broke his fast intentionally (before due time). When Hadhrat heard of it he called him and asked him about it. Shaykh replied:

The Kaffāra (atonement) ***of one fast can be fulfilled with 60 fasts but it would have been a big loss if I did not consume the food coming from you immediately.***

Subhanallāh! Imagine the greatness of Ghaus-ul-'Ālam when a qualified scholar dared to break his fast in the love of his *Peer-e-Tarīqat*.

As Hadhrat had promised Shaykh Shamsuddīn (رَحْمَةُ اللهِ عَلَيْهِ) to give him the relics that he would receive in the journey, he gave him everything, even that one coin which came from a mediating *Faqīr* in a cave.

A philosopher, disguised as a Muslim assisted the *Mehfil*. Hadhrat told him that his disguise can not deceive the eye of a *Sūfi*. He then repented sincerely in his heart. Few seconds later Hadhrat said: ***Alhamdulillah you repented***. The *Kashf* (spiritual power of seeing the unseen) of Hadhrat amazed the philosopher and he then did *Bay'at*.

One day a *Qalandar* named 'Ali, accompanied by his group asked Hadhrat:

Are you the one who is claiming to be Jahāngeer?

Hadhrat replied:

I did not say so. Other people do.

'Ali *Qalandar* asked again:

Why do they say so?

Hadhrat replied:

My Peer addressed me so. Other people also do.

Qalandar said:

What proof do you have to be Jahāngeer?

Hadhrat said:

The proof is that I am both Jahāngeer and Jaangeer!

As it was said in *Jalāl*, the soul of the *Qalandar* left (his body) on the spot and he fell down (dead).

Another journey

Hadhrat visited the *Mazār* of Hadhrat Jalāluddīn Rūmi رَحْمَةُ اللهِ عَلَيْهِ in Konya. The son of Sultān Walad Sajjadanashin رَحْمَةُ اللهِ عَلَيْهِ welcomed Hadhrat warmly and gathered all the *Mashāykh* of his *Silsila*. The Shaykh-ul-Islam (of that area) who was amongst them had the habit of provoking the *Faqīrs*. Many *Faqīrs* had faced defeat and many others had to apologise (to him). Upon exiting his home he intended to question Hadhrat to embarrass him and he finally reached Hadhrat with that devilish motive. When all the guests arrived, Hadhrat entered. But (Shaykh-ul-Islam) kept standing outside the dining room. Shaykh-ul-Islam and other guests saw a spitting image emerging from Hadhrat's body, and from that image another one emerged, continuing in the same pattern until there were a hundred spitting images of Hadhrat around him, who then read a *Rubayi*. All the guests capitulated and some were dazed. The Sajjada made Hadhrat take the seat of the guest of honour. Hadhrat asked Shaykh-ul-Islam:

Whom do you want to question?

As Shaykh was already perplexed, the question baffled him further, as a result he fell to Hadhrat's feet and through Sajjada's beseeching, he forgave him with a severe warning that he should never try to challenge or humiliate any *Sūfi* again.

The next day Hadhrat was still engaged in his litanies after *Fajr* when Shaykh came to him bareheaded and he implored him to be forgiven. Hadhrat asked him what had happened. Shaykh replied,

Last night I was resting when 10 people armed with swords appeared in front of me and said:

You dare to criticize Ghaus-ul-Ālam?!

Then one of them sat on my chest and said:

We came to behead you!

Just then a Saint appeared and said:

I have already asked for Hadhrat's forgiveness, let him.

Then they left me. When they were gone, the saint scolded me, told me to not meddle in the affairs of Awliya and to never be insolent and then he said:

Early in the morning go to Hadhrat, fall at his feet and beg for forgiveness again.

After hearing all this Hadhrat said:

Mawlana, do you know that saint with a glowing face?

Shaykh replied in negative. Hadhrat said:

He is your grandfather. He has the (power of) kashf (vision) and karāmat (miracle). Accept his advice. Do not meddle with faqīrs.

Muhammad, son of Qazi

The son of Qazi, named Muhammad, was eager for *Mā'rifat-e-Ilāhi*. He started assisting the *Mehfil*. Hadhrat did not take him into consideration. Rather his presence disturbed Hadhrat, who said:

He is being pretentious just to eat free bread. In reality he is neither seeking anything nor is there any desire (for Haq) in his heart.

But the son of the Qazi did not bother about it and continued assisting the *Mehfil*. Hadhrat was still at the shrine of Mevlana Rūmi رَحْمَةُ اللهِ عَلَيْهِ when Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ got severely ill to the extent that local physicians had given up. Coincidentally a Greek physician was in transit. Hadhrat made him examine

Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ and he concluded that his treatment was possible but due to the formula he was using he would need human flesh. Hadhrat was stunned and he was still pondering as to how to obtain it. Qazi's son cut a piece from his own hand secretly and gave it to the doctor. The latter prepared a cream and rubbed it on Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ's body. After a few days of treatment, he found relief.

When Hadhrat heard of it he called the physician and questioned him regarding the ingredients with which he prepared the medecine. He replied that he used human flesh which stunned Hadhrat. And he further said that one of Hadhrat's *Mureed* had donated it and based on his description Hadhrat came to know that he was the Qazi's son. Hadhrat called him, read something and blew on the injured hand. (Consequently) flesh grew up immediately and filled the gap! Then Hadhrat put his attention on him and fulfilled his wish and desire, (that is), in an eye blink he attained his goal (of sainthood) and Hadhrat designated him as *Sāhib-e-Wilāyat* of Nishāpur.

False claimant of Imām Mahdi (عَلَيْهِ السَّلَامُ)

Hadhrat was in Jāmia Masjid surrounded by Sajjāda-e-Rūmi رَحْمَةُ اللهِ عَلَيْهِ, Shaykh Fadhl Armāni رَحْمَةُ اللهِ عَلَيْهِ and many other dignified scholars when someone said that a pretentious person was claiming to be Imām Mahdi عَلَيْهِ السَّلَامُ. Hadhrat said that the signs (and attributes) of Imām Mahdi عَلَيْهِ السَّلَامُ have been reported in Hadiths and many other books, but he still wanted to meet the person. After some days the false claimant came to Hadhrat who told him:

Oh dear friend, it is not easy to be bestowed with this favour. The one who has been chosen for this position will have some visible and specific signs. Do not indulge in this. Do necessary tasks. Do not waste your precious time.

These words affected him and he repented from his false claim of being Imam Mahdi عَلَيْهِ السَّلَامُ.

Sharī'at and Tarīqat

Another person came and said that Tarīqat was better than Sharī'at. Hadhrat told him that he was opposing the *Sufis* as they never acted against *Sharī'at* (Kitāb & Sunnah), and that in reality *Sharī'at* is *Tarīqat* and not something apart from it. The principles related to purification of body and soul that have been mentioned in Quran, are the sources from which the *Mashāykh* have set the rules of *Tarīqat*. Hadhrat said that he studied *Malfoozat-e-Mashāykh* and none of them mentioned any such level where *Ibādat* can be exempted. Everyone attained their levels through *Ibādat*, by maintaining their *Farāiz* (compulsory acts) and *Wājibāt* (obligatory acts) and they would neither neglect the *Sunnah*, nor would they omit it.

Hadhrat narrated that when Hadhrat Shibli رَحْمَةُ اللهِ عَلَيْهِ was in the last moments of his life, he gestured towards Shaykh Kabīr Dinawi رَحْمَةُ اللهِ عَلَيْهِ and another saint to help him perform the *Wudhu*. Shaykh Kabīr رَحْمَةُ اللهِ عَلَيْهِ said that he forgot to do the *Khilāl* of his beard and as he (Shaykh Shibli) was unable to speak he held Shaykh Kabīr's hands, brought them to his beard, did *Khilāl* (with their help) and passed away!

During Hadhrat's stay at the shrine of Mevlāna Rūmi رَحْمَةُ اللهِ عَلَيْهِ there was a person who would criticize him. Sajjāda-e-Rūmi رَحْمَةُ اللهِ عَلَيْهِ said to Hadhrat:

Today I saw a group of angry angels descending on earth. When I asked them where they were proceeding to, they replied: We are going to cut the roots of Imān of that person who criticises Ghaus-ul-Ālam!

Palestine

In Palestine, Hadhrat did *Ziyārah* of *Bait-ul-Muqaddas*, *Masjid Al Aqsa*, sacred places and the shrines of Prophets (peace be upon them). Hadhrat said that he received very special *Anwaar* (lights) and *Tajalliyāt* (light & manifestations) at that place. He visited many villages where people embraced Islām secretly.

Shāh Modaar (رَحْمَةُ اللهِ عَلَيْهِ)

In that journey Shāh Modaar رَحْمَةُ اللهِ عَلَيْهِ was accompanying Hadhrat. Hadhrat made intention for *Hajj* and Shāh decided to return to India. When they were to part ways Shāh Modaar رَحْمَةُ اللهِ عَلَيْهِ began to sob and Hadhrat bestowed him with his *Khirqāh* (cloak). Based on some facts we learn that the journey of Hajj was through the sea route.

One day, due to lack of wind the boat was forced to stop. Hadhrat was in a state of absorption in meditation. Besides the times of prayer and litanies he was in a state of *Kayfiyat* for 3 days. He did not talk to anyone and during these days the boat had a forced halt. This caused a panic among the passengers. As provisions were also getting over, they were heading to a catastrophe and passengers began to lament in fear. When Hadhrat was informed of it he asked them as to why he was not informed earlier. Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ said:

Without your permission, who can even dare to open his mouth?

Hadhrat said that he remembered a poem of Majzoob Shirāzi رَحْمَةُ اللهِ عَلَيْهِ and he asked them to recite it together, with hope that Allāh will show mercy upon them and the wind would blow. His sacred tongue recited it along with some people who got

the opportunity to recite it and (although) others could not have (this opportunity) the wind began to blow, making the boat reach its destination. Hopelessness changed into joy! In that journey, Hadhrat was accompanied by Hadhrat 'Abdul Wafa Khwarzimi رَحْمَةُ اللهِ عَلَيْهِ, Shaykh-ul-Islam رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Ahmad Abādi رَحْمَةُ اللهِ عَلَيْهِ Hadhrat Nizām Garīb Yamani رَحْمَةُ اللهِ عَلَيْهِ and Baba Hussayn رَحْمَةُ اللهِ عَلَيْهِ.

Shaykh Yamani رَحْمَةُ اللهِ عَلَيْهِ reported that when the boat began to move he thought to himself, *''In this age, do such 'Ārifs still exist who can give us the news of the 'Ārifs who live in the sea?''* He was still thinking about it when Hadhrat said to him:

My son Nizām, for a Faqīr this is easy as breaking a strand of grass.

Suddenly a person came out of the water and said:

My name is Keikal. There is a saint here named Darul Behr.
He is a murīd and khalīfa of Hadhrat Ashraf-e-Simnāni.
I am one among the thousands of disciples of this saint.

Hadhrat Yamani رَحْمَةُ اللهِ عَلَيْهِ said to him:

The Murshid of your Peer is on the boat.
If you wish to do Ziyārah climb up!

Then Keikal had a lengthy conversation with Hadhrat (in a language) which no one understood.

In *Hijāz*, Hadhrat performed the *Hajj*. In *Makkat-ul-Mukarramah*, at the request of Hadhrat Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat delivered a lecture in Arabic language which people would not forget. After *Ziyārah* of the two blessed sanctuaries he climbed

the Mount Sinai in the company of Hadhrat Khizr عَلَيْهِ السَّلَامُ. When he met Iblis on *Toor*, Hadhrat asked him as to why he did not prostrate to Hadhrat Ādam عَلَيْهِ السَّلَامُ. Satan replied:

I am a true lover. My concept of Tawhīd did not allow me to prostrate to Ādam because I was sensing the odour of Shirk.

Hadhrat told him:

This was your mistake. You did not understand the secret of prostrating to Ādam عَلَيْهِ السَّلَامُ. The philosophy of love is to not disobey the Beloved. Real love is to obey the Beloved. Victory lies in the defeat of your self!

From Syria, Hadhrat visited Persia where he met and stayed with Hadhrat Hāfidh Shirāzi رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat said: *Hāfidh Shirāzi was a great saint of his time who belonged to the Owaisi Silsila. Distinguished scholars would call him as Lisānul-Ghayb (the tongue of the Invisible). Only Sūfis know the worth of his poems. We were once discussing the different levels of Zāhid and 'Ārif when Majzoob Shirāzi recited this poem:*

How can a heart (bearing enmity) meet a friend? There is no comparison between an extinguished lamp and the burning sun!

From there, Hadhrat visited Kashān where he met Hadhrat Shaykh 'Abdur-Razzāq رَحْمَةُ اللهِ عَلَيْهِ who was explaining the secrets of the book *Fusūs-ul-Hikam* to *Sufis*. As Hadhrat assisted his gatherings, he presented a part of *Futūhāt-e-Makkiyya* and *Istehal-e-Kabīr* in the presence of Shaykh. Shaykh would always admonish the

seekers of the path that as long as they do not understand the explanations of *Haqāiq-e-Sūfiya* they would not be able to decipher the books of great *Sufis* and thus, they would not attain their levels.

Simnaan

Hadhrat met his brother in Simnān. As his mother had already passed away he brought Hadhrat Noor-ul-'Ayn to his sister who gave him her blessings. Hadhrat did not stay for long in Simnān but his presence pleased Sultān 'Āraf and the inhabitants immensely. Along with some acquaintances, it is possible that the relatives and other people too had requested Hadhrat to stay but this did not affect him as he had already reached the point where the throne of Simnān meant nothing to him. In *Latāif* there is neither mention of the people whom he met there nor the place of stay but Simnān is mentioned to make it known that Hadhrat had actually visited it during his long journey.

From Simnān Hadhrat visited Mawra-un-Nahr where his maternal grandfather lived. At the shrine of Khwaja Ahmad Baswi رَحْمَةُ اللهِ عَلَيْهِ he met the Sajjadanashin. During the conversation, Sajjadanashin asked Hadhrat repeatedly as to why he went far away when he was much close to the *Baswi* family. Hadhrat replied that it was the will of Allāh and Khizr عَلَيْهِ السَّلَامُ had actually advised him to do *Bay'at* with his Murshid in India. Sajjada asked Hadhrat regarding Hadhrat Noor-ul-'Ayn and he replied that he was his adopted son and also a descendant of Ghaus-ul-A'zam رَضِيَ اللهُ عَنْهُ. Sajjada said: *You are my son, and this one is Noor-ul-'Ayn my son. I pray to Allāh that he becomes the Shaykh-ul-Islam of his time.*

At the request of the people, Hadhrat gave a lecture in Turkish language at the *Baswia Khānqah*. Its effect guided many to live according to *Sunnah* and many,

rejecting the *Dunya*, accompanied Hadhrat. Hadhrat received the authorization of the *Azkār & Ashgāl* of *Baswia*. Then he visited the shrine of Khwaja Maudood Chishti رَحْمَةُ اللهِ عَلَيْهِ. From the time of Khwaja Sahab upto now, only the *Mashāykh-e-Chisht* engage themselves in regular *Halqa-e-Zikr*. While giving the authorization Sajjada exhorted him to never neglect the *Musabbihāt-ul-'Ashr* and to accomplish (and maintain) the *Chishtia* practices and principals regularly. Hadhrat also met Khwaja Bahāud-Dīn Naqshband رَحْمَةُ اللهِ عَلَيْهِ who made *Du'ā* for Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ

At Balkh, Hadhrat was addressing the *Faqīrs*, *Dervishes* and the companions, when he suddenly stopped and hit the wall of the mosque with his stick. This stunned the audience. Later Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ asked about it. Hadhrat stayed silent at first. After a few seconds he said:

One of my disciples besought my help.
I assisted him and his army was victorious.

After a few days an injured warrior arrived in Balkh and informed (the people that) on so-and-so date they were victorious due to the help of Hadhrat Jahāngeer رَحْمَةُ اللهِ عَلَيْهِ (corresponding to the) day on which Hadhrat hit his stick on the mosque's wall.

Sharwān

In Sharwān, Hadhrat was in the mosque and it was snowing. The weather was extremely cold. Everyone, dressed warmly, took a corner near the fire. Jogi Kamal went out to relieve himself but his body freezed at the spot he sat. Hadhrat was

doing *Wudhu* when suddenly it appeared like he was feeling intense cold and his body cooled down!

The people were astonished as (all the doors and windows) were closed, fire was burning and Hadhrat was dressed warmly. Then a saint with *Kashf* said that it seemed like Hadhrat was supporting a *Murīd*. After verification they found Jogi Kamal missing. After searching they found him freezed, brought him inside and warmed him up. As he was returning to consciousness (through the warmth) Hadhrat was also coming back to his self.

Haraat

In the way, there was a forest to be crossed. People said that the route was highly risky as it was infested with venomous reptiles and ferocious animals. Hadhrat told them to not worry and to put their trust upon Allāh. Suddenly a snake blocked the way, stopping the caravan. Hadhrat pointed his stick towards it and told it to move away from the way of the *Faqīrs*. The snake moved away and the caravan continued its way.

Reaching Haraat, a disciple named Gowhar 'Ali went out for shopping and met a beautiful girl. After a short conversation, he felt the fear of Allāh, so he repented and returned to the caravan. When Hadhrat saw him, he turned his face away in anger and said:

Look at this donkey! He roamed in the bazaar and tried to converse with a girl!

By Hadhrat's order, a *Qalandar* expelled Gowhar 'Ali from the *Mehfil*. After several days of being barred from the *Mehfil*, Gowhar pleaded with Hadhrat Durr-e-Yatīm (رَحْمَةُ اللهِ عَلَيْهِ) who interceded for him and Hadhrat forgave him. Hadhrat would always exhort the *Murshids* and *Peers* to control their *Murids* and students, to protect

them against the temptations of the devil and to disallow them from acting against the *Sharī'at* and *Tarīqat*.

One day, some *Faqīrs* met Hadhrat in the mosque and asked him about the wonders of the world. Hadhrat gave them an answer, after which they said:

If everyone has already been (promised to) receive his allocated share of food, why the need to search for it?

Hadhrat replied:

If Allāh himself makes one travel, why do you need to ask such questions? You see only the search for food in journeying, contrarily you get the opportunity to meet many Awliya-e-Kāmilīn, to learn from their teachings and advices, to visit sacred places and to reflect on Allāh's creations. Not for food, rather Faqīrs travel for these reasons.

Hadhrat said that there are 3 types of food: *Fardh* (compulsory), *Sunnah* and *Mubāh* (permissible). The quantity of food needed to save one's life from death, is *Fardh*. The quantity needed to (gather enough power to) pray or work, is *Sunnah*. And eating full stomach is *Mubāh*. But consuming more than enough is *Harām* (prohibited), except if one eats it in order to fast or for the sake of guests, then it is forgiven. He also said to not waste time looking for food and to not fear death, as food is destined to reach you and death will come at its appointed time.

Haraat is a village situated near the border of China. A wealthy resident of that place, who hated Hadhrat, invited him with a devilish intention. Many plates were put on the table. There were also two types of fried chickens. When the person saw that Hadhrat was disinterested in it, he put the bowl (of chicken) of front of him and insisted to make him taste it. Hadhrat took one of the chickens and

distributed it among himself and the Dervishes. He pushed the other chicken towards the rich person and his friends, while saying that the second piece was good for them and the first one was good for the Dervishes. The wealthy man kept silent but the guests were stunned when they saw Hadhrat in *Jalāl*. Later the people came to know that the chicken which was consumed by Hadhrat & his companions were bought lawfully and the other piece was bought unlawfully. After that incident the wealthy man accepted the miracle of Hadhrat Jahāngeer, changed his attitude and became his great admirer.

Hadhrat then visited Ghasaan. They did not come across any habitation during the journey, thus they travelled for 3 days and 3 nights without food and water. The caravanners became hopeless and when they could not move any further Hadhrat gave the order to stop. It was told to them that whoever had an iron chain should bring it to Hadhrat. A *Qalandar* brought a piece of a chain. Hadhrat changed it into a gold chain (by his miracle) and gave it to Baba Hussayn (رَحْمَةُ اللهِ عَلَيْهِ) while instructing him to sell it in a bazaar which he would find nearby and to buy provisions for 3 days. And he was further instructed to not bring back the remaining amount, rather he should throw it into water. Baba Hussayn (رَحْمَةُ اللهِ عَلَيْهِ) reached there and sold the gold to a jeweller. After buying the provisions he returned to Hadhrat. The remaining amount was thrown into water. A *Murīd* named Tangar Qali thought to himself that instead of wasting the amount it could have put to better use by giving it to a *Faqīr*. He was still thinking about it when Hadhrat said,

Eh Tangar Qali ! You are meddling in the works of Allāh !
You are trying to teach the lesson of nourishing to Ar-Arhamur-Rāhimīn!
How do you know if it has been wasted or has been put to good use?!

Tangar Qali felt ashamed and presented his apology.

Amīr Timur

At that time, Turkey was under the rule of Amīr Timur and his palace was in Samarkand. Someone misled the Amir to believe that the prince of Simnān, dressed as a *Dervish*, was roaming aound and that many *Azbaks* & *Turks* had become his disciples, thus endangering the throne of Amīr Timur if he acquires the majority. After investigation, the Amīr found out that he was Sayyid Makhdoom Simnāni رَحْمَةُ اللهِ عَلَيْهِ. He was relieved and sent many gifts to Hadhrat as he had already met him long before. The gifts were distributed amongst the *Dervishes* & *Faqīrs*. When Hadhrat returned to Rooh-Ābaad, a *Murīd* named Jamshīd accompanied him. After a lengthy stay he was given authorization and *Khilāfat*. Then he returned to his country to teach the spiritual path.

Pīr 'Ali Hazār

Pīr 'Ali Hazār was a *Murīd* of Hadhrat who stayed with him and accompanied him in his journeys to learn the spiritual path. After some time, he lost hope as he could not attain his objective. His wait made him enter a state of disagreement with Hadhrat. One day he asked Hadhrat about when he was going to succeed. Hadhrat told him to be patient a little more. Pīr 'Ali got enraged and used inappropriate words against Hadhrat. Hadhrat stayed silent but he was expelled from the *Mehfil*. For some days he stayed in the surroundings while hoping for someone to intercede for him but in vain, thus he could not return to *Mehfil*. He then went to Syed 'Ali Hamdāni رَحْمَةُ اللهِ عَلَيْهِ narrated what happened and asked for his help. But Syed 'Ali Hamdāni رَحْمَةُ اللهِ عَلَيْهِ chased him away and said that the door which has been closed by Ashraf can not be opened by anyone. After facing rejections by many *Awliya* he finally reached Hadhrat Najmuddīn Asfahani رَحْمَةُ اللهِ عَلَيْهِ where he

had a long stay with the hope to succeed. After some time, he put forward his demand. Hadhrat Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ got enraged and said:

You wretched one! The door which has been closed by my brother Jahāngeer, can not be opened by anyone in the world today!

Qāzi Hujjat

There was a *Murīd* who loved eating meat. One day Hadhrat told him that this hardens the heart and it causes obstacles in *'Ibādat*. Another *Murīd*, Qāzi Hujjat was eating at the same moment and when he heard of it he stopped eating. After some days Hadhrat noticed it and asked why he disliked eating meat. Someone replied that he stopped eating it since the day Hadhrat had advised a specific person to not eat meat excessively. Hadhrat made Qazi eat a morsel while saying:

Murīd should obey Murshid like this!

Uch Shareef

After his visit to Konya and other Islamic states, Hadhrat returned to India through Sindh. (In Sindh) Hadhrat stayed at the *Khānqah* of Hadhrat Makhdoom Jalāluddīn Jahāniya Jahangasht Bukhari رَحْمَةُ اللهِ عَلَيْهِ who was a great saint of his time. He was blessed by all the *Silsilas*. Once again, he bestowed Hadhrat with many things and authorization & *Khilāfat* of the *Qadiriya Silsila*. Through him, the *Silsila-e-Ashrafia* reaches Shaykh 'Abdul Qādir Al Jilāni رَضِيَ اللهُ عَنْهُ.

In Uch Shareef, Hadhrat did *Talqeen-e-Kalma* to Hadhrat Makhdoom Bukhāri رَحْمَةُ اللهِ عَلَيْهِ. The latter put the head of Hadhrat near his knee and he recited *Lā ilāha illallāh* in such a way that he dragged his voice. This stunned the audience who was following him. When Hadhrat Makhdoom Bukhāri رَحْمَةُ اللهِ عَلَيْهِ finished he said that the King of Medina, Rasoolullah (ﷺ) said that the one who recites *Lā ilāha illallāh* while dragging his voice, will go to *Jannah*.

Hadhrat Qudwat-ul-Kubrā رَحْمَةُ اللهِ عَلَيْهِ said that when Hadhrat Makhdoom Bukhāri رَحْمَةُ اللهِ عَلَيْهِ was doing *Talqeen-e-Kalma* he was following him too. *Lā ilāha* should be dragged in one breath and *illallāh* should be read hurriedly. Because as *'there is no god'* is being said in the first part and the existence of Allāh is being accepted in the second part, it is possible that our souls leave us (while we are still reciting the first part). This is why the second part should be read hurriedly.

After Uch Shareef, Hadhrat visited Delhi to visit the threshold of Sultān-ul-Mashāykh رَحْمَةُ اللهِ عَلَيْهِ and Sajjada-e-Hazrat Qutb رَحْمَةُ اللهِ عَلَيْهِ where he conducted the *Halqa-e-Zikr* and recited the *Musabbihāt-ul-'Ashr*. After visiting various sacred places Hadhrat returned to Rooh-Ābaad.

In Behraich, he met Khizr عَلَيْهِ السَّلَامُ 70 times in one day at the shrine of Syed Salār Mas'ood Ghāzi رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat said that he met Khizr عَلَيْهِ السَّلَامُ in that place more than anywhere in the world.

Kureid

Hadhrat also went towards the south and to Gujrāt. Kureid, a village of Gujrāt, located by a river, used to be flooded often. Its inhabitants requested Hadhrat for his *Du'ā*. Afterwards it was never flooded again.

On the day of 'Arafāt (9th Dhul Hajj), a poor person came to Hadhrat and expressed his desire for Hajj which could not realise due to his lack of means. Hadhrat asked him to close his eyes. When he opened his eyes, he found himself in 'Arafāt surrounded by many pilgrims! He completed the rites of Hajj. One day he heard being told to close his eyes. Upon opening them he found himself back to where he previously was, with Hadhrat Jahāngīr رَحْمَةُ اللهِ عَلَيْهِ! From there, Hadhrat visited Ahmadābād.

A *Molvi* named Gul-Khāni who was with Hadhrat, fell in love with a young girl of Ahmadābād, (to the point) that he was consumed by it. He was previously very devoted and was in Hadhrat's service open-heartedly. When Hadhrat first heard of it he tried to bring him to reason, but when he saw that it did not work, he performed his *Nikah* with the young girl.

Hadhrat visited Gulbargah and stayed at the *Khānqah* of Hadhrat Geysoo Darāz رَحْمَةُ اللهِ عَلَيْهِ for 4 months. One day, Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ, Shaykh Nizām Yamani رَحْمَةُ اللهِ عَلَيْهِ and the others went to meander outside the *Khānqah*. While admiring the nature they reached an orchard where a group of people were enjoying and singing. They were intoxicated to the point that they had forgotten the world.

When the *Faqīrs* saw the scene, they entered the orchard while doing *Zikr* of Allāh loudly and they were in *Jalāl*. When the intoxicated people saw the enraged men, they got terrified and fell at their feet. Hadhrat Noor-ul-'Ayn brought them to Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ where they repented and returned to their homes with spiritual opulence.

Hadhrat Makhdoom-ul-Malak Syed Sharfuffīn Munīri (رَحْمَةُ اللهِ عَلَيْهِ)

From Gulbargah, Hadhrat intended to visit his Murshid Hadhrat 'Alāul-Haq-wad-Dīn (رَحْمَةُ اللهِ عَلَيْهِ) in Pāndwa Sharīf. Hadhrat reached Bihār the same day on which Hadhrat Makhdoom-ul-Malak Syed Sharfuffīn Munīri رَحْمَةُ اللهِ عَلَيْهِ passed away. Hadhrat had a great desire to meet Hadhrat Munīri (رَحْمَةُ اللهِ عَلَيْهِ). The latter, by the power of his *Wilāyat*, knew that Hadhrat would come to meet him but it would not possible in this world. He had made a will in which he said that:

A real Syed who left his throne and
is Hafīdh of 7 Qirā'at will come here.
He will lead my Salāt-ul-Janāza.

According to the will, the *Janāza* was made ready and people started waiting for Ghaus-ul-Ālam. Shaykh Jalayi (رَحْمَةُ اللهِ عَلَيْهِ) went to welcome Hadhrat outside the village. He saw a caravan proceeding to his direction. After inquiring, he saw Hadhrat and as the *Noor* of sainthood was shining on his forehead he asked Hadhrat if he was a *Syed*, *Hafidh* of 7 *Qirā'at* and whether he left his throne. Upon receiving the positive answer of Hadhrat he was satisfied and he informed him of the will. When Hadhrat came near the funeral, out of humility he said:

I am a poor traveller.
Find someone who is more worthy of Imāmat.

Upon the insistence of some people and fulfilling the will of Shaykh Munīri رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat did the *Imāmat*. Suddenly a thought crossed his mind that his Murshid too may have passed away like Hadhrat Makhdoom-ul-Malak رَحْمَةُ اللهِ عَلَيْهِ. This pained his heart and he saddened. *"I journeyed with the only wish to meet this dear*

person", this thought made his eyes teary. None among the disciples and the other Muslims could understand his ache.

Especially the people of today who are living a modern life will never understand this. Nowadays cars, trains and planes have replaced buffalo carts. Clothes are no more handstitched but are now made by machines. Injections and pills have replaced herbal medecines. In battlefields, nuclear bombs have replaced swords and sabres. In the same way they destroyed spirituality. Sincerity and faith have disappeared and they abandoned *Sajjadanashin*. People have adopted electricity and gas to enlighten themselves and they think that they will acquire spiritual progress. Instead of believing paradise to be beneath their parents' feet, they are saying that offsprings are just results of sexual intercourse. Students do not respect their teachers anymore. Human beings are working without passion and sincerity, just like machines or robots. This is the reason why there is no peace in the world despite all the material progress. Serenity has been replaced by distress and immorality. It is an indisputable fact that serenity of life depends on peace and tranquility of the heart. It is a tresure which neither the working class nor the bourgeois class have. Verily, serenity and firmness of the heart is the fruit and goal of spirituality.

The time Hadhrat lived in, was better than the actual time, for, people were sincere and it was enormously hard to stay away from one's Peer. The example is obvious: Hadhrat Makhdoom رَحْمَةُ اللهِ عَلَيْهِ abandoned his throne and youth in the search of his Peer, the one who guided him to attain his objective and to fulfill his spiritual desire! The thought of his Murshid's possible death was still troubling him when the soul of Hadhrat Makhdoom-ul-Malak رَحْمَةُاللهِ عَلَيْهِ informed him that his Peer was still alive and was continuing his mission. This brought happiness and peace to his heart.

Hadhrat was still seated when he received the news of Hadhrat Makhdoom-ul-Malak رَحْمَةُ اللهِ عَلَيْهِ's hand coming out of his grave. After *Muraqaba*, Hadhrat said that the Shaykh had willed to bury a cap along with him which has been omitted. When the cap was put, the hand went inside. That cap was a relic from the *Rijāl-ul-Ghayb* (Men of Unseen).

Hadhrat stayed and performed *'Ibādat* near the grave. Hadhrat Makhdoom-ul-Malak (رَحْمَةُ اللهِ عَلَيْهِ) bestowed him with *Fuyooz-o-Barakāt* (blessings) and told him to take his *Khirqah* the next morning. People refused to hand it over to him. Hadhrat asked them to keep it on the grave and the one who is destined for it, will be able to take it. At first, the *Khulafa* and *Murīds* (of Hadhrat Makhdoom-ul-Malak رَحْمَةُ اللهِ عَلَيْهِ) tried to take it but in vain. At last Hadhrat took the *Khirqah* and wore it. It suited him as if it was sewed for him! Wearing the *Khirqah* he felt himself in a strange *Hāl* (spiritual state) and recited something. In that condition of *Jazb and Kayfiyat* (absorption) he reached his Murshid in Pāndwa Sharīf.

After some days, his Murshid told him:

I am leaving my son Muhammad Noor under your responsibility. Sooner or later the position of Qutbiyat (pole) of Bengāl will be vacant & at that time you will be at a very elevated position. Do plead for him for that position.

Later Hadhrat returned to *Khānqah*. Another name of humanity is love, which has various meanings. It is unfair to say that love is only a weakness of youth. You know well at which extent a newborn attracts his mother. We also know that to populate we need love and this realizes through birth. Some people sacrifice a lot to gather wealth and richness, but this does not bring happiness. And if wealth is a

necessity, why do people gather it more than needed? Tyrants who were thirsty for power, like Bakht-e-Nasr, Sikandar, Gengis Khān, Napoleon & Hitler, caused havoc everywhere and made rivers of blood flow. Big philosophers like Euclid, Arsatu, & Boo 'Ali Sīna made a great deal of research for human progress. The motherly love keeps the mother awake all night and then she does a great deal of sacrifices to raise the child. Who is unaware of the fact that President Ford carried out illegal activities with the aim to become a billionaire? History witnesses to the fact that neither Euclid nor Boo 'Ali Sīna got a moment of respite. These are the facets of love! But there is one type of love which is apart from these. This is the real love, which is the love of a servant for his Lord, the Creator of the universe!

Just like there are lots of difficulties in the way of materialistic love, there is a great deal of troubles in the search of Truth (Allāh). Who is unaware of the troubles the Sahabas went through in the love of Rasoolullah ﷺ? They were whipped, hanged, decapitated and went through thirst & hunger. The Ummah of Rasoolullah ﷺ can also never forget the sacrifices of Rasoolullah ﷺ's family, that is the blood of Imam Hassan and Imam Hussein & their families which flowered to give a reddish complexion to Islām. If one wants to know the difficulties and sacrifices of the spiritual path, one should ask about it from Ghaus-us-Saqalayn رَحْمَةُ اللهِ عَلَيْهِ, Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ, and other saints from Arab countries and from India. When you abandon your country, throne and family to live without food, then you attain the level of Ghaus, Qutb and Mehboob!

When Hadhrat Qudwat-ul-Kubra رَحْمَةُ اللهِ عَلَيْهِ became conscious of it, he left all to travel on the path of love. The perilous journeys he undertook, is the proof of his love. This is the real devotedness, sincerity, sacrifice and love which made him attain this high degree. The world saw: *May-Yuhibbullāh Yuhbibullāh* ! (The one who loves Allāh, becomes His Beloved)

Mehboob-e-Yazdāni

Ghaus-ul-Ālam was in Kichocha Sharīf during *Laylat-ul-Qadr*, 27th Ramadān 782 Hijri. Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ, the *Khulafa*, *Qalandars* and *Murīds* were all present to spend the night. At dawn, everybody heard a voice (from unseen) saying **Ashraf My Beloved**. All the people, around a thousand who were present, heard it clearly. Upon receiving that news the people were (like) celebrating *'Eid* before *'Eid* in the *Khānqah-e-Ashrafia*. The joy of the admirers of Hadhrat Jahāngeer was obvious! Hadhrat too distributed the blessings of *Shab-e-Qadr* amongst the inhabitants of the *Khānqah*.

Hadhrat had the habit of praying *Salāt-ul-Fajr* in the *Haram* (as a miracle). That day, after the prayer, Shaykh Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ who was there congratulated Hadhrat for the heavenly title of ***Mehboob-e-Yazdāni***. After him, around 500 *Mashāykh* congratulated and hugged Hadhrat one by one.

Amīr 'Ali Beg

Amīr 'Ali Beg was the head of Emir Timur's army. During his visit in Turkey Hadhrat stayed at his place. The *Faqr* (asceticism) of Hadhrat had such an impact on him that he left his position and house to accompany Hadhrat in his journeys. As he was a warrior he did not have any knowledge of religion but due to the companionship and blessings of Hadhrat he was bestowed with such a love for Allāh that the secrets were unveiled for him! One day Hadhrat-e-Makhdoom (رَحْمَةُ اللهِ عَلَيْهِ) said to Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ:

Amīr is doing riyāzat (spiritual practices) since long and we have not yet made tasarruf (attention) upon him. Do the necessary so that I may trust your Tasarruf.

Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ did *Muraqaba* and after a brief moment of *Jalāl-e-Darweshi*, sign of sainthood appeared on the face of Amīr 'Ali. The latter's condition changed and he started reciting phrases (related to) *Tawhīd*. Hadhrat said to some scholars who were present:

Oh scholars! 'Ali was an ignorant but he is now swimming in the sea of Mā'rifat-e-Ilāhi. I affirm that he can give appropriate answers to all questions.

Hadhrat gave Amīr 'Ali the title of *Abul-Mukarram*. After some time, due to *Riyāzat & Mujahada* (spiritual practices & struggles) he got enough qualified. Hadhrat bestowed him with *Khilāfat* and named him the *Sāhib-e-Wilāyat* of Khurāsān.

'Abdul Wafa Khwarzimi

Hadhrat had a beloved *Murīd* by the name of 'Abdul Wafa Khwarzimi رَحْمَةُ اللهِ عَلَيْهِ who was much interested in the *Ramz-e-Tawhīd* (secret of Tawhīd). Hadhrat had even said that 'Abdul Wafa acquired a complete share of *Muwahhidīn-o-Sūfia* (Sufis & believers of one Allāh) and *Ahl-e-Zawq-o-Wijdān* (people having literary, aesthetic & ecstatic taste) and he was qualified in writing *Nazm* (poems relating to) *Haqāiq-o-Ma'ārif*. One day while talking about *Tawhīd*, Hadhrat said:

If the Sūfis start thinking that they are the masters (of their actions), then their actions would be Shirk. In reality, there is another force which lies beneath our capabilities.

Then Hadhrat asked Hadhrat 'Abdul Wafa رَحْمَةُ اللهِ عَلَيْهِ to recite a poem on that subject and he remained in Hadhrat's obedience for quite a long time. Hadhrat had a special affection for him.

Hadhrat Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ had made a garden around the *Khānqah* which was under the responsibility of Jamshīd Qalandar & his group. There were several varieties of trees and plants, some of which were planted by Hadhrat himself. Most of the *Murīds & Khulafa* worked in it. The garden reflected the image of Hadhrat's royal character. There were many rare species which were either brought by Hadhrat from his journeys or he got them imported later, such as, a specific bamboo from Bengāl. When Hadhrat was planting it, his bead got broken. When they were re-put (in the string) one of the dates' seed was missing. Later when it was found, he put it on a branch along with some soil. By Hadhrat's *Du'ā* and by the command of Allāh, the seed germinated, grew up and bore fruits. Hadhrat had a special attachment with this garden, which was a real wonder!

The Malamatia

There is a group of *Fuqara* who are called the *Malamatia*. They accomplish their *Farāiz, Wājibāt & Sunnah* without missing and they never neglect their *Nawāfil & Mustahabbāt* (supererogatory prayers). But to be unnoticeable, they hide their *'Ibādat* in the manner sinners hide their sins.

Poem translation:

When they worship, even Jibril (عَلَيْهِ السَّلَامُ) should be unaware of it!

Hadhrat said that during his journey to Konya, he saw a person whose *'Ibādat* were never seen and whose religion was unknown. After several days, he alone got to know that he was a great *'Ārif* (Saint) of the *Malamatia Silsila*.

The cat

Hadhrat Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ was addressing Shaykh-ul-Islām of Gujrāt and other *Murīds* concerning *Tawhīd*. Shaykh took the opportunity to ask Hadhrat about the *Khāsān-e-Haq* (special servants of Allāh) and the effects of their inner attention. Hadhrat said that when the fire of *Sulook* is ignited in an *'Ārif* and he does *Tasarruf* (attention), then the spark shows its effects. He said that Hadhrat Najmuddīn Kubra رَحْمَةُ اللهِ عَلَيْهِ was once narrating the story of *Ashaab-e-Kahf*. His *Murīd* thought to himself whether such people still exist whose attention can have effects on dogs. Hadhrat Najmuddīn Kubra رَحْمَةُ اللهِ عَلَيْهِ read his thought and went outside. Coincidentally a dog was passing by, so he put his attention upon it. After a few moments the state of the dog changed and it started rolling on the ground. When Hadhrat Najmuddīn Kubra رَحْمَةُ اللهِ عَلَيْهِ returned to his *Khānqah* the dog went towards the graveyard where it hit its head on the ground and started crying. Many dogs gathered and sat silently. After some days the dog died and it was buried.

After Hadhrat narrated it, a *Murīd* named Qāzi Rafi'uddīn started thinking whether such people still whose *Tasarruf* can affect animals. Hadhrat read his thoughts and said:

Such people do still exist!

Kamal Jogi's cat was brought on Hadhrat's command. Then he started talking about *Ma'ārif* (secrets) and gradually, *Jalāl* began to appear on his face. When it intensified, people began to cry and the cat fell unconscious. When it came back to consciousness it rolled on Hadhrat's feet for a long time. Afterwards, whenever lectures regarding *Sufism & Haqāiq-e-Tawhīd* would be delivered, it would sit and

listen attentively. The cat was given the responsibility of informing the cook regarding the numbers of guests. It would mewl the exact number of times (corresponding to) the number of guests. The cat would also inform the people regarding what Hadhrat needed, by mewling.

A group of *Dervishes* came to the *Khānqah*. As usual the cat informed the cook. When the dish was served, one was lacking. Hadhrat was informed regarding the mistake. When Hadhrat enquired the cat, it went to the guests and began to sniff them one by one. When it reached the group's leader, it urinated on him. When Hadhrat was informed of the cat's insolence, he said that the cat was innocent. When the leader was presented to Hadhrat he said:

My cat informed (the cook) regarding the
visit of Faqīrs whereas you are an imposter!

The imposter admitted and confessed that he had adopted atheism 12 years earlier and dressed himself like a Muslim with the intention that the day a *Sufi* would expose him he would embrace Islām. He was able to deceive everyone for a long time but the cat unveiled his secret. He fell at Hadhrat's feet, embraced Islām as he promised and even did *Bay'at*.

After Hadhrat passed away, the cat lived for 2 years. Sajjada Ghaus-ul-Waqt Hadhrat Noor-ul-'Ayn Syed 'Abdur-Razzāq رَحْمَةُ اللهِ عَلَيْهِ was boiling milk in the cauldron. Accidentally a snake fell in it, died and drowned in the bottom. The cat saw it and circled around several times while mewling but, as no one could understand what it meant, they put it out of the kitchen. The cat re-entered the kitchen to inform the cook but again no one understood and finally it sacrificed itself by jumping into the boiling milk. The people were very much saddened by it.

When the cauldron was emptied, they found the dead snake in it. Hadhrat Noor-ul-'Ayn رَحْمَةُاللهِعَلَيْهِ said that the cat sacrificed itself to save the *Dervishes*. A grave was dug and it was buried in Dār-ul-Amān. *(The grave of this cat is known to chase Jinn away from its visitors)*

Peer-o-Murshid Hadhrat Shaykh 'Alāul-Haq-wad-Dīn Ganj-e-Nabāt رَحْمَةُاللهِعَلَيْهِ passed away in 800 Hijri. When Hadhrat reached Pāndwa Sharīf, several great saints of India were already there. Hadhrat personally performed the rites. The inheritor (Sajjāda) of Hadhrat Sultān-ul-Murshidīn, Hadhrat Noor Qutb-e-'Ālam-e-Sūfiya رَحْمَةُ اللهِ عَلَيْهِ said that the position of pole *(Qutbiyat)* of Bengāl was vacant. Some suggested Hadhrat Shāh Sharfuddīn رَحْمَةُاللهِعَلَيْهِ who was a saint of Bengāl, but as he was anxious he said that he can not bear the burden. Hadhrat Ghaus-ul-Ālam رَحْمَةُاللهِ عَلَيْهِ said:

Qutb of Bengāl is the son of my Peer, Hadhrat Muhammad Noor.

The Sūfis asked the reason for it, at which Hadhrat said:

Muhammad Qutb, Noor-e-Qubt! Order that mountain to come here.

Baba Hussayn رَحْمَةُاللهِعَلَيْهِ said that as soon as Hadhrat said it, the mountain began to move. Hadhrat said:

Stop! I did not address you!

Hadhrat Noor-e-Qutb رَحْمَةُاللهِعَلَيْهِ ordered it and the mountain moved. When the *Sūfis* saw the *Karāmat* (miracle) they accepted his *Qutbiyat* and from that day he became known as **Noor Qutb-e-'Ālam**.

Upon the request of the *Mashāykh*, *Mehfil-e-Sama* was arranged. The crowd was not big and much pleasure could not be felt. Another special *Mehfil* was arranged but again no one felt any *Lutf* (pleasure). Then Ghaus-ul-Ālam said that there was no better place for spiritual pleasure than the *Khānqah* of his Peer-o-Murshid. Then when *Mehfil* was arranged in the *Khānqah*, everyone experienced *Wajd and Kayf* (ecstasy) and they benefited from the spiritual blessings.

Hadhrat returned to Rooh-Ābaad and stayed in Jāmia Masjid Jaunpur. The *Chilla Khāna* which is a place of *Ziyārah* is situated at the north of the mosque.

Qāzi Shahābuddīn Dawlat Abādi

After Emir Timur invaded India, the army of Tughlaq scattered. A branch of this trunk was governing Jaunpur and they were known as the *Shāhān-e-Mashriq* (kings of the east). When Hadhrat had arrived in Jaunpur, Sultān Ibrāhim Daad (the first eastern king) was on the throne. He thought that saints like Al-Junayd and Shibli did not exist anymore but he was informed in his dream that such high-level saints do still exist.

After seeing that vision, the Sultān got in search by meeting the *Sūfis & Fuqara*. At the arrival of Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ he told his advisers that he wished to meet Hadhrat Jahāngeer رَحْمَةُ اللهِ عَلَيْهِ. Malak-ul-'Ulama Qāzi Shahābuddīn Dawlat Abādi رَحْمَةُ اللهِ عَلَيْهِ said:

I have also heard that he is a descendant of Rasoolullah ﷺ and a Wali-e-Kāmil. Allow me to meet him first so that I can inform you of him.

Sultān accepted it. Qāzi Sahab, along with some *'Ulama* and dignitaries, went to meet Ghaus-ul-Ālam. After the Zohr prayer, *Asghāl & Ma'moolāt* (litanies), Hadhrat was seated with his companions. Upon seeing Qāzi Sahab, they informed Hadhrat that he was a great scholar of the Arabic language and that the Sultān thought high of him. Qāzi Sahab came down from the chariot and advised his companions (scholars) to not be boastful and to not show off their capabilities & the qualities of their knowledge because he was seeing the light of sainthood on Syed's forehead. Qāzi Sahab entered the threshold of Hadhrat Jahāngīr رَحْمَةُ اللهِ عَلَيْهِ with his head bowed down. Seeing his respectful manner and high education, Hadhrat welcomed Qāzi Sahab augustly. Hadhrat was conversing with Qāzi Sahab, but the desire to ask questions woke up in the hearts of the scholars. As Shaykh Abul Wafa رَحْمَةُ اللهِ عَلَيْهِ was there, Hadhrat told him to answer the questions of the scholars and he continued conversing with Qāzi Sahab. The audience was astonished as they had not yet formulated their questions and Hadhrat was speaking about answers already! (They had not yet expressed their desire to ask question). Shaykh Abul Wafa رَحْمَةُ اللهِ عَلَيْهِ guessed their questions without duplicating them and answered them. Qāzi Sahab heard all but he did not busy himself with it. He was rather more attentive and percipient in Hadhrat's conversation. Before leaving, Qāzi Sahab said that he came first and he would accompany the Sultān to come there the next day. Hadhrat said that he saw that he (Qāzi Sahab) was better and if the Sultān wishes to come he is free to, as the door of the *Faqīr* is never closed for anyone. When Qāzi Sahab left, Hadhrat said that he did not see a greater scholar than Qāzi in India. Through this we may well guess the high knowledge of Qāzi Sahab.

Hadhrat said that some people believe that *Faqīrs* should not meet the rich people & the kings. This is a wrong concept as neither the good deeds of a good Muslim are written in the book of the bad person, nor those of the bad person are written in the book of the good person. Hadhrat said that the kings and governors are

either just or tyrants. If they are rich and pious, then gazing upon them is a rewarding act. Rasoolullah ﷺ said that on the Day of Judgment a just leader will be better than all (with regards to closeness to) Allāh. Hadhrat 'Ali (كَرَّمَ اللهُ وَجْهَهُ الْكَرِيْمِ) said that justice of one moment is better than 60 years of worship. Contrarily if the kings or governors are tyrants or *fāsiq* (transgressors), it is the duty of *'Ulama* and *Mashāykh* to visit them & to advise them to engage in good and to refrain from bad. (*Amr Bil Ma'roof Wa Nahyi 'Anil Munkar*) The *'Ulama* & *Mashāykh* should not seek wealth from them, rather they should guide them to the path of Allāh, encourage them to do good actions and help them to attain a perfect level. The remissness or non-accomplishment of *'Ibādat* by the leaders or rulers do not affect the perfected *Sūfis*.

The next day after the *Wazāif*, Hadhrat waited for the royal convoy. Sultān Ibrāhim arrived, accompanied by princes and servants. Qāzi Sahab advised him to not enter the threshold Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ with so much grandiosity as it might offend him. The king came down from his chariot and entered the mosque with around 20 people comprising of close ones and scholars. The way Sultān entered pleased Hadhrat. Sultān had sent his army to conquer the fortress of Janawa. As he had no news of it, he thought that Hadhrat might help him with his saintly power. Sultān did not address Hadhrat directly, rather he recited a poem. Hadhrat understood the wish of the Sultān and he too recited a poem to encourage him:

If you really believe, what is the conquest of a fortress? You can take out dust from river! You can take out humidity from fire!

These words relieved the Sultān. Hadhrat gifted him a rug which was his last souvenir of his throne of Simnān. When he came back, he told his companions that

Ghaus-ul-Ālam رَحْمَةُاللهِعَلَيْهِ was much more than he expected and that they should be thankful to Allāh for the presence of such a saint in India.

Upon his third visit, Hadhrat welcomed the Sultān with sherbet and breakfast. During the breakfast, a messenger brought the news of conquest of the fortress by the royal army. The Sultān remembered the poem of Hadhrat and requested him to take him as *Murīd* and to accept his children in his service.

Several high-ranking dignitaries of the palace joined the *Silsila-e-Ashrafi*. Sultān offered money to Hadhrat but he refused. He asked Hadhrat to stay but Hadhrat said that his Murshid had already chosen a place of stay for him, which was situated in Sultān's kingdom itself, and that he would be found in Rooh-Ābaad if not in Jaunpur. Hadhrat was obliged to stay there for 2 additional months due to his affection for the Sultān. Qāzi Sahab got attached to Hadhrat to such extent that he would not be at ease without visiting him. Sometimes Hadhrat spoke about *Asrār-e-Wahdat* & *Haqāiq-e-Tasawwuf* and sometimes about *'Uloom-e-'Aqliya* which interested Qāzi Sahab a lot.

Qāzi Sahab would have his books corrected by Hadhrat. Hadhrat liked some of his books and praised them. *(Famous book Tafsir Behr-e-Mawaaj has been penned by Qāzi Sahab and when he presented it to Hadhrat, he said that the book was excellent but it was quite thick)*. Qāzi Sahab was much interested in poetry too, therefore one of his books is *Jāmi'-us-Sanae* which is related to poetry. When Qāzi Sahab was reciting it Hadhrat told Shaykh Wahidi رَحْمَةُاللهِعَلَيْهِ (who was present there), that the pen of Qāzi Sahab would not miss any field of knowledge.

Shaykh Wahidi (رَحْمَةُ اللهِ عَلَيْهِ)

Shaykh Wahidi رَحْمَةُ اللهِ عَلَيْهِ had written a *Qaseedah* of Ghaus-ul-Ālam (رَحْمَةُ اللهِ عَلَيْهِ). He found an opportunity, took permission from Hadhrat and started reciting it infront of him. Qāzi Sahab was highly impressed by Shaykh's representationism and power of writing. Hadhrat then told Qāzi Sahab:

You have accumulated all types of knowledge and art.
Atleast leave those of the Persian side for Shaykh Wahidi.

Observe Shaykh Sahab's power of thought, he presented these poems immediately:

لشکر علم تو بہ تیغ بیاں از عجم تا عرب گرفتہ دیار

چوں گرفتی عراق عربیت فارسی را بواحدی بگزار

An important event

Once Hadhrat was in the mosque with Qāzi Rafi'uddīn رَحْمَةُ اللهِ عَلَيْهِ, Shaykh 'Abdul Mukarram رَحْمَةُ اللهِ عَلَيْهِ, Khwaja 'Abdul Wafa Khwarzimi رَحْمَةُ اللهِ عَلَيْهِ and many others when suddenly Hadhrat's spiritual state changed and he entered in a condition of *Wajd & Masti*. In this condition of absorption he said:

اَنَّاسُ كُلُّهُمْ عَبْدٌ لِعَبْدِى

All the people are the servants of my servants.

The *Murīds* decided to not narrate the sentence to others, so that people who were unware of spiritual secrets may misinterpret it and use it as an excuse to cause

fitna. Unfortunately, Hāji Sadruddīn, who was a devoted and sincere disciple of Hadhrat, happened to mention it during a *Mehfil*. When the scholars heard of it, they opposed it ferociously without investigating about it and they made it known in Jaunpur. As there was already a group of scholars who were jealous of Hadhrat's position and fame, they grabbed the opportunity to oppose him fiercely. People had started disrespecting and insulting Hadhrat but no one had the guts to come at his blessed threshold and ask for an explanation. These were happening only outside the *Khanqah*.

When Meer Sadr Jahan & Qāzi Shahābuddīn رَحْمَةُ اللهِ عَلَيْهِ heard of it, they told the misguided scholars that they were aware of *Qāl* (Sharī'at) only but they were neither aware of *Hāl* (Tarīqat) nor of the circumstances during which Hadhrat happened to utter that sentence. They also said that he is a saint, a *Syed* and he has *Tasaruf* and they advised them to not show enmity against him. Even after the advice, a *Molvi* said:

How can a person say such arrogant words in an Islamic state and in the presence of qualified scholars without anyone stopping him or asking him for an explanation? If this trend continues, then everyone will interpret religion in his own way. What is the use of having scholars when they do not correct those who err?

At last they convinced Meer Sadr Jahan that Hadhrat Ghaus-ul-'Aalam should be opposed and asked to explain it. They even decided to send Mehmood Bahya as delegate as he was a student of knowledge who was impolite in speech. When Qāzi Sahab saw the turn of events he said:

Mehmood is unaware of the etiquettes of the gatherings of the Mashaykh, so it is possible that he may converse in an unpleasant manner. Leave the

responsibility of investigating it upon me. If you have now become so adamant, tomorrow I will go and ask about it in a suitable manner.

The next day Qāzi Sahab visited Hadhrat. As usual Hadhrat made him seated respectfully and started conversing. It was in Hadhrat's habit that he would converse to every listener according to the latter's need and condition. Therefore, that day, Hadhrat began to speak of *Fiqh* with Qazi Sahab and he spoke of extremely complicated *Fiqh* issues. Gradually the direction of the conversation changed to Sufism and Gnosticism. He made *Haqāiq-e-Tasawwuf & Mā'rifat-e-Ilāhi* the topics of his conversation and he began to mention the apparently complicated proverbs of the *Sūfis*, while deciphering them. He simplified the difficult words in such a way everyone appreciated it greatly. But then he changed the way of his speech and he began to speak about the secrets of *Wahdat* and that speech reached a point where people found it hard to understand.

When Hadhrat Qudwat-ul-Kubra Ghaus-ul-'Aalam ended his lecture, Qāzi Sahab sought his permission to leave as he could not muster enough courage to ask him regarding the issue he had come for. When he got up to leave, Hadhrat told him:

So Qāzi Sahab! Why are you leaving without asking regarding what you had come for?

The audience was shocked and Qāzi Sahab was dumbfounded at Hadhrat's insight. He nervously and reluctantly said:

Huzoor, the Molvis told Meer Sadr Jahan and me that it was heard that you said: All the people are the servants of my servants. ***Its apparent meaning is extremely serious. I was compelled to come to ask for a clarification but I could not muster the courage due to the awe of your sainthood.***

Hadhrat Ghaus-ul-Ālam رَحْمَةُ اللهِ عَلَيْهِ told him,

Qāzi Sahab, this is very simple. The ال in the word النَّاسُ stands for oath. In this way, the sentence means: My servants have a lot of servants**.** ***It means that many people are the servants of their lusts and Allāh Al-Qadeer has given me the control of my desires and He made them my servants. So the people who are the servants of their desires, are they not servants of my servants?***

Then Hadhrat said:

I remembered an event where a king wrote to a Dervish that he would give him whatever he would ask for. The Dervish wrote a poem in reply to him:

از حرص ہوا دو بندہ دارم ذر ملک خدائے بادشاہم
تو بندہ بندگان مائی از بندہ بندگان چہ خوام

Qāzi Sahab was satisfied and he left happily. After his departure Hadhrat asked about that dark-faced who disclosed that private matter. Hāji Sadruddīn who had committed that mistake was present there. Hadhrat Nizām Garīb Yamani رَحْمَةُ اللهِ عَلَيْهِ said that Hāji Sadruddīn's complexion changed immediately after Hadhrat said *'dark-faced'*.

Hadhrat thought high of Qāzi Shahābuddīn رَحْمَةُ اللهِ عَلَيْهِ and was the first to call him *Malak-ul-'Ulama*. Till today scholars know him as Malak-ul-'Ulama Qāzi Shahābuddīn. The copies of the letters that Hadhrat wrote to his *Murīds* and *Khulafa* have been compiled in a booklet known as ***Maktūbāt-e-Ashrafi***. The Ashrafi family preserved it as a souvenir along with many libraries. The way Hadhrat addressed Qāzi Sahab shows that Hadhrat had great appreciation and esteem for him.

Wisaal Shareef

When Hadhrat saw the moon of Muharram in 808 Hijri, he felt extremely happy and said that he wished to have the same destiny as his ancestor Imam Hussain عَلَيْهِ السَّلَامُ.

From the first day of Muharram itself, his health deteriorated due to which he reduced his conversations. When he was asked about it he said that he had more important things than that. When people heard about it they started coming from afar to enquire about his health. Even upon enquiry Hadhrat did not disclose his difficulties, and he observed his *Wazāif* punctually. Hadhrat called Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Durr-e-Yatīm رَحْمَةُ اللهِ عَلَيْهِ and Qāzi Hujjat رَحْمَةُ اللهِ عَلَيْهِ and expressed his desire for his grave to be prepared while he was still alive. People were surprised because Hadhrat's illness was not serious to the extent that an impossible recovery could be doubted, hence even after the order of digging the grave, people did not lose hope.

Hadhrat Noor Qutb-e-'Ālam رَحْمَةُ اللهِ عَلَيْهِ and Shaykh-ul-Islam (Konya) reached Rooh-Ābaad to enquire about his health. Peer-e-Haram Hadhrat Najmuddeen رَحْمَةُ اللهِ عَلَيْهِ too reached there suddenly. One day Hadhrat Noor Qutb-e-'Ālam رَحْمَةُ اللهِ عَلَيْهِ said:

May Allāh heal you. You are the memento of my father.

Hadhrat said:

May Allāh give you good health and a long life. There is only one veil between me and Allāh, so it is more appropriate that a friend should meet The Friend.

Then he recited a poem which made the audience cry. Hadhrat Noor-ul-'Ayn wept to the extent that he began to lose his breath. On the 15th of Muharram some *Abrār* visited Hadhrat and they said that he must live for more in this temporary world as he is a guide for mankind and a means for the propagation of Islam. Hadhrat said:

Allāh bestowed me with the keys of Tasarruf since
12 years but I never used it (out of respect for Allāh).
Now I no more wish to live in this world.

On the 16th the *'Abdāl* came and after one day, the *Awtād* arrived too. They asked Hadhrat to suggest anyone who would replace him. Hadhrat told them that it had not yet been decided. On the 17th during the whole day, Hadhrat performed his routines and conversed normally. On the 18th, 19th and 20th, he was unconscious and he kept coming to consciousness only at the time of prayers which allowed him to pray the *Farāiz*. On 21th, Hadhrat convalesced, so he opened his eyes and talked to his companions, some of whom asked about his health. He asked the questioners to ask about it from Peer-e-Haram Hadhrat Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ. The latter said:

There was a shortfall in the perfection of his
spirituality and this was made up in the last 3 days.

As from the 22nd, the crowd got bigger as there were *Mashāykh, Awliya, 'Ulama*, dignitaries and people who lived in the surroundings who had all gathered, along with countless disciples. Hadhrat made *Du'ā* for each of them.

On the 27th, Hadhrat ordered an unknown person to do the *Imāmat* of *Salāt-ul-Fajr*. This shocked the people as Hadhrat was the one who always led the prayers.

After the congregational prayer Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ began to weep while saying that his world had turned dark. Assisgning another *Imam* meant to give his position to someone else.

After the prayers, *Wazāif & Salāt-ul-Ishrāq*, Hadhrat summoned some specific people in his *Hujra (Wahdat Aabaad)*, comprising of the *Akhyār, Awtād & Abrār* of the time along with his special *Khulafa*. Peer-e-Haram Hadhrat Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ too was present in that gathering. When they all came in, Hadhrat said:

The True Lord kept me amongst you as much as He liked. Now the order to return has come and I accepted it joyfully. I summoned you with the aim (to tell you) to not be sad after my departure. I dislike tears being shed due to me. Apparently I will not be amongst you but do never think that I will not be with you. I will always be watchful over you.

After consoling them and after talking about other matters, in that same *Mehfil* he designated Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ as *Sajjāda*. Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ was in a pitiful state, falling unconscious repeatedly. When Hadhrat saw his condition he said:

Noor-ul-'Ayn, do not worry. My spiritual support will always be with you. Coming and going (in this world) is a must for humans.

Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ said:

Huzoor, I had hopes for cure but today's conversation made a mountain of grief fall upon me. This sudden mention of the Herefafter turned my world dark. Who will now lead me in this dark world? I did not even make you write any instruction based on which I could spend my life.

Hadhrat took a pen, paper & ink and went into his grave which was already prepared. He stayed there for 24 hours. The next day when he came out, he entrusted a letter to Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ. This letter is known as the **Risāla-e Qabriya wa Bashārat-ul-Murīdīn**. I present the text (translation) hereunder to have an idea of his elevated level and his beliefs. He was sincere and strong in his beliefs and certitude:

سُبْحَانَ مَنْ عَزَّ شَانُهُ وَاَتَمَّ بُرْهَانُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى نَبِيِّهٖ اَفْضَلِ الْاَنْبِيَاءِ مُحَمَّدٍ وَّاٰلِهٖ اَجْمَعِيْنَ وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى

My brothers, friends and companions in Islam should know that I have faith upon Allāh's Essence (Zaat) and attributes (Sifāt). I acknowledged this as the truth and I accepted all His Commandments. I accept and believe in all the necessary beliefs of the people of Islam & Imaan, as Allāh and His Rasool ﷺ willed and as Allāh said (2:285),

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ

I have faith upon Allāh and I believe upon all the people of Islam, the *Tabeīn*, the Prophets, the best of *Sahābas*, in order words, the greatest companion and the most rightful for the *Khilāfat* was Abu Bakr bin Quhafa, then 'Umar, then 'Uthmān and then 'Ali رَضِيَ اللهُ عَنْهُم.

My brothers and sons in Islam, my admirers and my disciples should know that this was, is and will always be my beliefs! Rasoolullah ﷺ said that one will die the same way he lived, and one will be raised in the same state he died in, and one will be judged in the same way he would be raised up. The one who does not believe this, is astray and cursed! I have no concern of him and Allāh is not pleased with him.

The *Jamaali* manifestations of *Wahdat* have come to this *Faqīr* more than 1170 times. I have been bestowed with many favours, graces and blessings which can not be mentioned. And angels proclaimed loudly from the *Malakoot* (angelic world) that *''Ashraf is our Beloved''* and *''For the sake of Ashraf, all the sins of his Murīds have been erased & they have been forgiven''*. I am giving this last good news to my discliples and lovers.

I wished to translate the whole text here, but, if Allah wills, I intend to start translating the glorious writings of Ghaus-ul-'Ālam Mehboob-e-Yazdāni Sultan Auhaduddeen Makhdoom Syed Ashraf Jahangeer Simnani رَحْمَةُ اللهِ عَلَيْهِ. At present, this text can become the subject of a thick book, thus it is not possible to shed light any further about it in this booklet. This is why the above extract has been deemed as sufficient.

In the morning of 28th Muharram, Hadhrat was seated with Shaykh Najmuddīn رَحْمَةُ اللهِ عَلَيْهِ and other great *Mashāykh, Murīdīn & Khulafa*. He asked Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ to bring the trunk of *Tabarrukāt* (relics). Hadhrat Noor-ul-'Ayn brought it and put it in front of Hadhrat who opened it. There were four *Khirqa* and many other relics which Hadhrat had received from saints during his journeys. The four *Khirqa* were entrusted to Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat then summoned the sons of Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ.

1. Hadhrat Shamsuddīn رَحْمَةُ اللهِ عَلَيْهِ came. Hadhrat blessed him and made *Du'ā* for him and he said that he would be a scholar but he would have a short life. (He passed away in his celibacy).

2. Then Shāh Syed Hassan رَحْمَةُ اللهِ عَلَيْهِ came. Hadhrat entrusted some relics to him, blessed him and said about him: حسن احسن الوجوہ و اکبر الوقوہ شود

3. Then Shāh Syed Hussain رَحْمَةُ اللهِ عَلَيْهِ was called. After entrusting some relics to him, Hadhrat blessed him and said about him: حسین ثانی ماست کہ از وے خاندان بزرگ صادر گردد

4. Then Shāh Syed Ahmad رَحْمَةُ اللهِ عَلَيْهِ came. Hadhrat entrusted relics to him, blessed him and said about him: احمد مسمّیٰ باسم نبوی است موصوف بصفات مصطفوی شود از تو فرزندان عزیز الوجود و صاحب الجود شوند

5. And finally Shāh Syed Farīd رَحْمَةُ اللهِ عَلَيْهِ was called. He was also blessed after receiving the relics and Hadhrat said about him: فرید ثانی کہ از تو بوئے محبت می آید

Hadhrat remained busy with it until the time of *Zohr*. After the *Azān*, he performed the *Sunnah* prayer and he told Hadhrat Noor-ul-'Ayn رَحْمَةُ اللهِ عَلَيْهِ to do the *Imāmat*. Then Hadhrat prayed behind him. When they returned to the *Khānqah*, *Mehfil-e-Sama* was arranged. The crowd was so big that even an inch was not unoccupied. The *Qawaal* came and the *Mehfil* began. They were singing the poems of Shaykh Sā'di رَحْمَةُ اللهِ عَلَيْهِ and when the *Qawaal* reached upon this poem:

خوب تر زیں دگر چہ باشد کار　　یار خنداں رود بجانب یار

Nothing is better than returning to the Friend with a smile

Hadhrat's (spiritual) state changed to such an extent that a scary atmosphere enveloped the audience while the singers kept repeating the same line. The *Qawaal* kept reciting it and Hadhrat was further engrossed. Hadhrat was reciting this poem:

مگر بدست تو آمد ست اجلم قد رضینا بما جر القلم

My death is in Your Hand,
I accept what the pen has written.

The people became anxious regarding Hadhrat's condition. At last, Peer-e-Haram made the singers recite another poem:

سر بنہید جمال جاناں را جاں سپار و نگار خنداں را

I will see the beauty of the Beloved
I will give away my life to Him.

As soon as the singer completed the poem, the soul of Ghaus-ul-Ālam رَحْمَةُاللهِ عَلَيْهِ flew to Allah ﷻ. Death is a means for the beloved to meet the Beloved.

Shaykh 'Abdur-Rahmān Chishti رَحْمَةُاللهِ عَلَيْهِ the author of *Mīrāth-ul-Asrār*, has penned two poems which mentioned Hadhrat's date of Wisāl: Hijri 808.

بوصل حق دہد جاں نتہی ۸۰۸ ھجر

سید اشرف بُد جہانگیر جہان معرفت گشت چون وریزم قرب از سر وصلش اگہی
از پے سال وصالش از خرد کردم سوال گفت تا رمخش بوصل حق وہد جاں نتہی

Hadhrat Syed Ashraf is the king of the Sūfi world!
He approached Allāh to the extent that he came to know the secret of Wahdat!
When I asked myself regarding the date of his Wisāl,
I received the answer that he gave his life to acquire the proximity of Allāh!

چو سید اشرف شاہ جہانگیر در جاں را بہ سلک وصل حق سفت

خرد از بہر تاریخ وصالش بوصل حق رہد جاں نتی گفت

اشرف المومنین نور متواہ دافع الکبریت بھی مادہ ہائے تاریخ ہیں ۸۰۸ ھجر ۸۰۸ ھجر ۸۰۸ ھجر

Syed Ashraf is the king, he is Jahāngeer!

He lived his life in the obedience and proximity of Allāh!

My mind said about his date of Wisāl,

That he sacrificed himself in the search of Allāh's nearness!

His Blessed Sayings

- An ignorant *Zāhid* (ascetic) is in obedience of satan.
- A non-practicing scholar is like a handleless glass. (Hadhrat gave this example) If a person, armed with ten high quality swords, crosses a forest and is ambushed by a lion, how would he save himself from the lion's attacks if he does not use the swords? Similarly, the knowledge of a non-practicing scholar will not save him from Hellfire.
- If one talks of knowledge without acting upon it, most of the light (noor) of his speech is lost.
- If one gets to know that there remains only one week in his life, he should engage himself in learning *Fiqh* because knowing one *Mas'ala* in religious knowledge is better than praying 1000 *Rak'ats* (of *Nafl* prayer).

- Memorize any saying of the saints. If this is not possible, then memorize their names, you will be benefitted!

- If one encounters a *Sūfi* whom he does not like, he should not think wrong of him because that is an evidence of deprivation and veil.

- Dervishes should meet with kings & wealthy people and should make them inclined towards repentance in a beautiful manner.

- When you reach a town, meet the saints & make *Ziyārah* of the shrines of the *Awliya* of that place.

- *Mutawakkil* (one who trust Allāh) have 3 signs: (1) He does not ask. (2) He does not refuse upon receiving. (3) He does not save what he receives.

- In reality, a *Mutawakkil* is one who does not hope from the means, rather he hopes from the One who created the means.

- Iman (faith) is between fear and hope. Its example is like the wings of a bird. It can not fly as long as the two wings do not have the power to do so.

- May Allāh protect every Muslim from miserliness, for miserliness is the speciliality of the disbelievers.

- The one who does not engage in *Riyāzat* (practice) and *Mujāhada* (struggle), is not bestowed with the wealth of *Mushāhada* (vision).

- Ignorants can not be the friends of Allāh.

- Do not despise anyone, for most saints of Allāh hide themselves.

- *Tawhīd* is the annihilation of the lover in his Beloved.

- *Mā'rifat-e-Ilāhi* is when you can not separate yourself from Allah, like sight can not be separated from the eyes and hearing power from the ears.

- *Sūfi* is the one who is annihilated in the attributes of Allāh, besides (His being) *Wājib-ul-Wujood* & *Qadīm*.

- Serving people is better than engaging in *Nafl* prayers.

- There are 3 types of food: *Fardh* (compulsory), *Sunnah* and *Mubāh* (permissible). The quantity of food needed to save one's life from death, is *Fardh*. The quantity needed to (gather enough power to) pray or work, is *Sunnah*. And eating full stomach is *Mubāh*. But consuming more than enough is *Harām* (prohibited), except if one eats it in order to fast or for the sake of guests, then it is forgiven.

- Never leave dinner, for it would bring old age (before time) and weakness.

His Khulafa

1. His adopted son, student, *Khalīfa* and *Ghaus-ul-Waqt* - Hadhrat Shāh 'Abdur-Razzāq Jilāni رَحْمَةُ اللهِ عَلَيْهِ

2. Hadhrat Shaykh Nizām Garīb Yamani رَحْمَةُ اللهِ عَلَيْهِ who stayed in Hadhrat's service for around 58 years. (From Hijri 750 to Hijri 808)

3. Hadhrat Mawlana Shaykh Kabīr رَحْمَةُ اللهِ عَلَيْهِ who is Hadhrat's beloved *Khalīfa*, about whom Hadhrat said that he was *Nadir-ul-Wujood*, an exceptional saint of his time.

4. Hadhrat Muhammad Durr-e-Yatīm (رَحْمَةُ اللهِ عَلَيْهِ), son of Shaykh Kabīr (رَحْمَةُ اللهِ عَلَيْهِ). After the demise of Shaykh Kabīr, Hadhrat raised his son with affection and named him Durr-e-Yatīm. He became known through this name.

5. Hadhrat Mawlana Shaykh Shamsuddīn Faryād Rass (رَحْمَةُ اللهِ عَلَيْهِ). Hadhrat thought high of him and he had said ***Ashraf is Shams (sun) and Shams is Ashraf*** and this is an advance stage of *Irādat* and *Ittihād*.

6. Hadhrat Shāh Rafi'uddīn Audhi (رَحْمَةُ اللهِ عَلَيْهِ) was a *Khalīfa* and also teacher of Mawlana Shamsuddīn Faryād Rass (رَحْمَةُ اللهِ عَلَيْهِ)

7. Hadhrat Syed Osman (رَحْمَةُ اللهِ عَلَيْهِ) who was an admirer and *Khalīfa*. He belonged to the family of Hadhrat Geysoo Darāz (رَحْمَةُ اللهِ عَلَيْهِ).

8. Hadhrat Shaykh Sulaymān Muhaddith (رَحْمَةُ اللهِ عَلَيْهِ) *Khalīfa* and inhabitant of Sūrat. He was a great scholar, *Muhaddith* & a perfected *'Ārif*. He was linked to the *Silsila* of Hadhrat Ratan Babar.

9. Hadhrat Shaykh Ma'roof (رَحْمَةُ اللهِ عَلَيْهِ) who was bestowed with *Khilāfat* in Jaunpur. He was a great saint (whose spiritual state were manifest) and he used to accompany Hadhrat in the journeys.

10. Hadhrat Qāzi Hujjat (رَحْمَةُ اللهِ عَلَيْهِ) who was a *Khalīfa* and an renowned scholar. After meeting with Hadhrat he migrated to Rooh-Ābaad.

11. Hadhrat Shaykh 'Ārif (رَحْمَةُ اللهِ عَلَيْهِ) who was a great saint, known for his miracles.

12. Hadhrat Shaykh 'Abdul Wafa Khwarzimi (رَحْمَةُ اللهِ عَلَيْهِ) who was an expert in poetry related to the *Haqāiq-e-Sūfiya*. He was a devoted *Murīd & Khalīfa*.

13. Hadhrat Amīr 'Ali Begh (رَحْمَةُ اللهِ عَلَيْهِ) who was a high-ranking officer of Emir Timur's army, Turkey. He was a wealthy man from Haraan. He was illiterate but Hadhrat's company turned him into a scholar of mystic secrets *(Asrār-e-Ladunni)*. He spent 12 years in Hadhrat's company, was bestowed with *Khilāfat* and was designated as the *Sāhib-e-Wilāyat* of Khurāsān.

14. Shaykh Safi-uddīn Rodolvi (رَحْمَةُ اللهِ عَلَيْهِ) who was a great scholar in *Fiqh*. He did *Bay'at* and was bestowed *Khilāfat* in Rodolvi. Hadhrat had asked for *Shorba* (soup) to make him eat the *Halwa* of the (spiritual) path. *Halwa* could not be obtained neither in the kitchen nor from the neighbours. Then Hadhrat made him eat *Dahi Misr*. Hadhrat had also made his child, Muhammad Ismā'īl a disciple. After Shaykh

Safi-ud-Dīn passed away his son became the *Sajjāda*. His other son, Hadhrat Shāh 'Abdul Quddūs Gangōhi (رَحْمَةُ اللهِ عَلَيْهِ) was settled in Gangwā and was attached to the *Chishti Sābiri Silsila*.

15. Hadhrat Shaykh Khayrud-Dīn Sadhordi (رَحْمَةُ اللهِ عَلَيْهِ), *Murīd & Khalīfa*. He lived in Ajodhya. Once he was performing Wudhu and a servant was pouring water (to help him). The servant was pouring it excessively and the Shaykh completed the *Wudhu* in that way. Hadhrat was informed that Shaykh wasted a lot (of water) and Hadhrat said that even if the servant would have poured pearls it would not be wastage!

16. Hadhrat Qāzi Muhammad Sadhori (رَحْمَةُ اللهِ عَلَيْهِ) who was a scholar, dignitary and *Qāzi* (judge) of Sidhoor. He was bestowed *Khilāfat* and *Khirqāh* in Jāïs.

17. Hadhrat Abu Muhammad Sadhori (رَحْمَةُ اللهِ عَلَيْهِ) who was Hadhrat's *Khalīfa* & inhabitant of Sidhoor.

18. Shaykh Sama-uddīn (رَحْمَةُ اللهِ عَلَيْهِ) was also a *Khalīfa* of Hadhrat. A mischievous *Faqīr* was giving him a hard time. He was being patient. At last he complained about it to Hadhrat who said: The one who bears a grudge against my friend, will be humiliated sooner or later. After some days people began to feel disgusted at the *Faqīr* and he faced humiliation.

19. Hadhrat Mawlana Muzaffar Lucknowi (رَحْمَةُ اللهِ عَلَيْهِ) was a known *Khalīfa* & scholar. Hadhrat visited Lucknow for him. He was also a poet in (Persian language).

20. Hadhrat Mawlana Elamuddīm Jāïsi (رَحْمَةُ اللهِ عَلَيْهِ) who was *Murīd & Khalīfa*. He was the first to bring *Silsila-e-Ashrafi* in Jāïs.

21. Hadhrat Syed 'Abdul Wahhāb (رَحْمَةُ اللهِ عَلَيْهِ) who was in Hadhrat's service. He was once sent to Delhi. His shoes got damaged while he was returning. As he lacked the means to buy a new one, he continued barefooted. When he reached Rooh-Ābaad his feet were swollen. This touched Hadhrat so much that he bestowed him his *Na'layn Mubarak* (slippers). Due to *Adab* (respect) he put the slippers on his head for 40 days. This action pleased Hadhrat so much that, with one gaze Hadhrat turned him into a *Makhdoom* (one who is served) from being a *Khādim* (servant).

22. Hadhrat Mawlana Shaykh-ul-Islam Gujrāti (رَحْمَةُ اللهِ عَلَيْهِ) who was an inhabitant of Ahmadābād and amongst the heads of scholars.

Besides them there were many others who were bestowed with *Fuyooz* (blessings) and *Khilāfat*.

His Genealogy

1. Holy Prophet Muhammad ﷺ
2. Sayyidah Fatimah Zahrah (كَرَّمَ اللهُ وَجْهَهَا) -
   Her Husband Sayyidina ‘Ali Murtada (كَرَّمَ اللهُ وَجْهَهُ الْكَرِيْمِ)
3. Hadhrat Imam Hussain (عَلَيْهِ السَّلَامُ)
4. Hadhrat Imam Zayn-ul-‘Aabideen (رَضِيَ اللهُ عَنْهُ)
5. Imam Muhammad Baqir (رَضِيَ اللهُ عَنْهُ)
6. Hadhrat Imam Ja’far Sadiq (رَضِيَ اللهُ عَنْهُ)
7. Hadhrat Isma’il A’raj (رَضِيَ اللهُ عَنْهُ)
8. Hadhrat Syed Abul Hassan Muhammad (رَضِيَ اللهُ عَنْهُ)
9. Hadhrat Syed Isma’il Thaani (رَضِيَ اللهُ عَنْهُ)
10. Hadhrat Syed Abu ‘Ali Moosa (رَضِيَ اللهُ عَنْهُ)
11. Hadhrat Syed Abu Muhammad Hamza (رَضِيَ اللهُ عَنْهُ)
12. Hadhrat Syed Hussain Shareef (رَضِيَ اللهُ عَنْهُ)
13. Hadhrat Syed Abu ‘Abdullah (رَضِيَ اللهُ عَنْهُ)
14. Hadhrat Syed Jamaluddeen Abul Qaasim (رَضِيَ اللهُ عَنْهُ)
15. Hadhrat Syed Akmaluddeen Mubarzar (رَضِيَ اللهُ عَنْهُ)
16. Hadhrat Syed Muhammad Mahdi (رَضِيَ اللهُ عَنْهُ)
17. Hadhrat Abul Muzaffar Syed ‘Ali Akbar Bulbul (رَضِيَ اللهُ عَنْهُ)
18. Hadhrat Syed Shamsuddeen Mehmood Noor Bakhshi (رَضِيَ اللهُ عَنْهُ)
19. Hadhrat Syed Tajuddeen Muhammad Behlol shah Noor Bakhshi (رَضِيَ اللهُ عَنْهُ)
20. Hadhrat syed Zahirudden Muhammad Shah Noor Bakhshi (رَضِيَ اللهُ عَنْهُ)
21. Hadhrat Sultan Syed Nizamuddeen Muhammad ‘Ali Sher Shah Noor Bakhshi (رَضِيَ اللهُ عَنْهُ)
22. Hadhrat Syed ‘Imaaduddeen Shah Noor Bakhshi Simnani (رَضِيَ اللهُ عَنْهُ)
23. Hadhrat Abus-Salaateen Syed Ibrahim Shah Noor Bakhshi Simnani (رَضِيَ اللهُ عَنْهُ)
24. Hadhrat Meer Auhaduddeen Sultan Syed Ashraf Jahangeer Simnani (رَضِيَ اللهُ عَنْهُ)

Ashrafi Tarāna

Sarvara Shāha Karīma Dastagīra Ashrafa
Hurmat-e Rooh-e Payambar Yak Nazar Kun Sooema

Eh Shahe Simnān-o-Ghaus-o-'Ālam-o-Peer-e-Huda
Sāhib-e-Fazl-o-'Atā Sar-chashma-e-Jood-o-Sakha
Tere Dar Par Tera Mangta Dast Basta He Kharā
Laaj Rakh Le Mere Aaqa Mere Khāli Haat Ka

Ek Tareeqa Par Nahi Rehta Kabhi Dunya Ka Haal
Har Kamaal-e-Raazawaal-o Har Zawāl-e Rākamāl
Kat Gayi Furqat Ki Rātein Ab To Ho Roz-e Wisāl
Haan Nikal Eh Āftāb-e Husn Eh Mehr-e Jamāl

Āgaye Hain Ab 'Adāwat Par Bahat Ahl-e Zaman
Ek Main Houn Nātawaan Aur Lākh Hain Ranj-o Mehan
Sayyad-e Mohtāj Ki To Sunlo Barāye Panjatan
Bol Bāla Ho Tera Ābād Teri Anjuman

Sayyidi Makhdoom Ashraf Ghaus-ul-Ālam Dastagīr,
Mazhar-e Shān-e 'Ali Aur Chisht Ke Badr-e Munīr
Sāhib-e Jood-o Sakha Sar-chashma-e Roshan Zameer
Ho Gayi He Gham Ke Hāthon Chashm Purnam Misle Neer

Noor-e Bat-hā Ki Tajalli Har Taraf Jalwa Fagan
Nusrat-e Ghaus-ul-Warā Fayzān-e Khwāja Mawjazan
Awliya Aqtāb Se Ābād He Tera Chaman
Behr-e Noor-ul-'Ayn Kardo Door Sab Ranj-o Mahan

Shajra Ashrafia Chishtia

Ya Rab Ba Muhammad Behre ‘Ali Ba Hassan Sultaan-e-Deen Madade,
Bin Zaid-o Fuzayl-o Ibraheem-o Huzayfa Ameenuddeen Madade

Pa-e Mumshaad-o Is-haaq-o Bu Ahmad Ham Shah Muhammad Bu Yusuf,
Mawdood-o Shareef-o Ham Usmaan Ba Mo’in-o Qutubuddeen Madade

Ba Fareed-o Nizaam-o Siraaj-o ‘Alaa Pa-e Ashraf-o Noorul-'Ayn Wali,
Pa-e Ahmad-o Qattaal-o Jalaal Awwal Ba Mubarak-o Jalaaluddeen Madade

Ba Wali-o Muhibb-o ‘Inaayat-o Karam-o Ba Habeeb-o Jahaan-o Shah Ashraf,
Makhdoom-o Wali-o Naqi-o Na'eem Behre Haal-e Kaleem-o Jamaal-e Hazeen Madade

Shajra Ashrafia Qadiria

Ya Rab Ba Muhammad Behre ‘Ali Ba Hassan Sultaan-e-Deen Madade
Ba Habeeb-o Taa'i-o Ham Karkhi Ba Sirri-o Junayd-e Ameen Madade

Ba Abu Bakr ‘Abdul Waahid Ham Bulfarh Pa-e Hankari,
Ba Sa'eed-o Ghaus-e Jilani Ba ‘Ali Mehboob Tareen Madade

Pa-e Aflaah-o Bulghays-o Faazil Ba ‘Ubayd-o Jalaal-o Shaahe Simnaan,
Pa-e Noor-ul-'Ayn Haaji Ahmad Pa-e Qattaal Gosha Nasheen Madade

Ba Jalaal Awwal Behre Mubarak Ba Jalaal Saani Behre Wali,
Ba Muhibb-o ‘Inaayat-o Karam Ba Habeeb Ashraf Haadi-e Deen Madade

Pa-e Zukfiqaar-o Ham Makhdoom Janaab Shah Wali Ashraf,
Ba Naqi-o Shah Na'eem Ashraf Bar Haal-e Kaleem-o Jamaal-e Hazeen Madade

Manzoom Shajrah Ashrafia Chishtia

Fazl Kar Ya Rab Muhammad ﷺ Ke Waastey,
Mushkilein Hal Ho 'Ali Mushkil-Kusha Ke Waastey

Hazrat Khwaja Hasan Basri Ki Khoobi Ke Liye,
Shaykh 'Abdul Waahid Wahdat Numa Ke Waastey

Waasta Hazrat Fuzayl Shaahe Deen Ke Fazl Ka,
Peer Ibrahim Adham Baadshah Ke Waastey

Zuhd Ka Hazrat Huzayfa Ke Khudaya Waasta,
Aur Hubayra Saahab Sidqo Safa Ke Waaste

Waasta Mumshaad Ka Yaa Rab Mera Dil Shaad Kar,
Shah Abu Is-haaq Shaami Rehnuma Ke Waastey

Khwaja-e 'Abdaal Ahmad Ke Muhaamid Ke Liye,
Aur Janaab Bu Muhammad Muqtada Ke Waastey

Rashk-e Kan'aan Shah Yusuf Ka ilaahi Waasta,
Khwaja Qutubuddeen Mawdood Khuda Ke Waastey

Waasta Haaji Shareef Zandani Ka Rab Mere,
Khwaja-e Usmaan Ke Hilmo Sakha Ke Waastey

Waasta Hazrat Mo'inuddeen Shaahe Hind Ka,
Bakhtiyaar Qutubuddeen Peer-e Huda Ke Waastey

Waasta Hazrat Fareeduddeen Ke Tafreed Ka,
Aur Nizaamuddeen Shaahe Awliya Ke Waastey

Dil Ko Roshan Kar Mere Ya Rab Siraajuddeen Se,
Shah 'Alaauddeen Peer Doosra Ke Waastey

Ya Khuda Sultan Ashraf Shaahe Simnaan Ke Tufayl,
Shah Noorul 'Ayn Ke Joodo Sakha Ke Waastey

Shah Haaji Bandagi Ahmad Ka Yaa Rab Waasta,
Haaji Qattaal Sher-e Kibriya Ke Waastey

Shah Jalaal Awwal Ke Ijlaalo Hashm Ka Waasta,
Shah Mubarak Bodle Ke Ittiqa Ke Waastey

Shah Jalaal Doomi Ka Waasta Eh Zul Jalaal,
Hazrat Shah Wali Behre 'Ataa Ke Waastey

Waasta Shah Muhibbullah Ke 'Irfaan Ka,
Shah 'Inaayat Sahab Zuhdo Safa Ke Waastey

Kar Tufayl-e Shah Karamullah Ke Mujh Par Karam,
Shah Habeebullah Ke Hubbe Wilaa Ke Waastey

Eh Mere Khaliq Tufayl-e Hazrat Ashraf Jahaan,
Zulfiqaar Ashraf Wali Baa Safaa Ke Waastey

Waasta He Shah Makhdoom-e Jahaan Ka Eh Khuda,
Aur Wali Ashraf Faqeer Beriya Ke Waastey

Ho 'Ata Qalb-e Naqi Roohe Naqi Sirr-e Naqi,
Hazrat Syed Naqi Baa Safaa Ke Waastey

Ni'matein Dunya o Deen Ki Ho 'Ata Mun'im Mere,
Mere Murshid Shah Na'eem-e Asfiya Ke Waastey

Bakhsh De Mawla Kaleem Ashraf Ko Tu Ghaffaar He,
Murshidaan-e Khandaan-e Chishtiya Ke Waastey

Practices & litanies of Huzoor Makhdoom-e-Paak (رَحْمَةُ اللهِ عَلَيْهِ) & some famous Awraad & Nuqush of the Ashrafia Family

After waking up, perform *Wudhu*. Then recite the **first 5 verses of *Surah Al An'aam***. Then recite this *Du'a* 10 times:

اَللّٰهُمَّ هٰذَا خُلُقٌ جَدِيْدٌ وَيَوْمٌ جَدِيْدٌ فَافْتَحْهُ عَلَيَّ بِطَاعَتِكَ وَاَخْتِمْهُ لِيْ بِمَغْفِرَتِكَ
وَرِضْوَانِكَ وَارْزُقْنِيْ فِيْهِ حَسَنَةً فَاغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَاَجِرْنِيْ وَارْزُقْنِيْ وَاعْفُ عَنِّيْ

Then perform the *Sunnah* of *Fajr,* with *Surah Kafiroon* in the first *Rak'at* and *Surah Ikhlas* in the second *Rak'at*. Hadhrat Makhdoom-e-Paak (رَحْمَةُ اللهِ عَلَيْهِ) said that it is beneficial *(mujarrab)* to recite ***Surah Alam Nashrah*** *(Surah* no. 94) in the first *Rak'at* of *Fajr* and ***Surah Alam Tarakayfa*** (*Surah* no. 105) in the second *Rak'at* to cure ulcer *(naasoor)*.

After the *Sunnah* of *Fajr*, recite the following 70 times each:

1) اَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبِيْ

2) سُبْحَانَ اللهِ وَبِحَمْدِهٖ

Then recite ***Surah Qaaf*** (*Surah* no. 50) and sit on the prayer mat silently and wait to pray the *Fardh Salat* congregationally. After performing the *Salat-ul-Fajr*, recite 10 times:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيْتُ وَهُوَ
حَيٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا ۝ ذُو الْجَلَالِ وَالْاِكْرَامِ ۝ بِيَدِهِ الْخَيْرُ ۝ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Then recite one time:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ وَصَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَحَزَمُ الْاَحْزَابِ وَعْدَهٗ اَعَزُّ جُنْدَهٗ فَلَا شَيْءَ بَعْدَهٗ ۝ لَا اِلٰهَ اِلَّا اللهُ اَهْلِ النِّعْمَتِ وَالْفَضْلِ
وَالثَّنَآءِ الْحَسَنِ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ ۝ لَا اِلٰهَ اِلَّا اللهُ صَاحِبِ الْوَحْدَانِيَّةِ وَالْفَرْدَانِيَّةِ الْقَدِيْمَةِ الْاَزَلِيَّةِ
اِلَّا الْاَبَدِيَّةِ لَيْسَ لَهٗ ضِدٌّ وَنِدٌّ وَلَا شِبْهٌ وَلَا شَرِيْكٌ وَمُحَمَّدٌ رَّسُوْلُ اللهِ بِاَمْرِهٖ وَوَحْيِهٖ ۝

Then recite 3 times:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَكِيْمُ الْكَرِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ الْعَلِيُّ الْعَظِيْمُ سُبْحَانَ رَبِ السَّمٰوَاتِ وَ الْاَرْضِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ

Then recite one time:

اَلْحَمْدُ لِرَبِّ الْعٰلَمِيْنَ لَا اِلٰهَ اِلَّا اللّٰهُ جَلَّ ثَنَآءُهٗ ۞ وَلَا اِلٰهَ اِلَّا اللّٰهُ جَلَّ جَلَالُهٗ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ يُقَدِّسُ اَسْمَآءُهٗ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ تَعَالٰى كِبْرِيَآءُهٗ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ اِيْمَانًا بِاللّٰهِ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ اَمَانًا بِاللّٰهِ مِنَ اللّٰهِ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ اَمَانَةً مِنْ عِنْدِ اللّٰهِ ۞ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۞

Then recite the 99 names of Allah ﷻ. Recite the ***Musabbahat-e-'Ashr*** before sunrise. Hadhrat Makhdoom-e-Paak has said: ***Recite the Musabbahat-e-'Ashr regularly. Its benefits are beyond any description and I have not seen anyone among the Mashaykh-e-Chisht who were not regular in reciting it, whether during travel or during stay. My Peer-o-Murshid used to order its recitation at the beginning itself.***

Then perform *Salat-ul-Ishraaq*. If 2 *Rak'at* is performed, one's name will be inscribed among those who have been forgiven. If 4 *Rak'at* is performed his name will be written among the worshippers. If 6 *Rak'at* is performed he will be written among the repentants. If 8 *Rak'at* is performed he will be written among those who are successful.

Hadhrat Makhdoom-e-Paak said that the best *Nafl* of the day is the ***Chaasht prayer*** *(Salat-ud-Duha)*. It was compulsory upon past prophets. All the saints of the east and west perform it regularly and they exhort others in their last wills: وَ عَلَيْكَ بِاَصَّلٰوةِ الضُّحٰى فِى السَّفَرِ وَالحَضَرِ (You should perform the *Chaasht* prayer both during travel and stay). The minimum to be performed is 4 *Rak'at* and the maximum is 12 *Rak'at*. If possible, recite ***Surah An-Naba*** (*Surah* no. 78) in the first *Rak'at* after *Surah Fatiha*, ***Surah Al-Layl*** (no. 92) in the second *Rak'at*, ***Surah Ad-Duha*** (no. 93) in the third and ***Surah Al-Inshirah*** (no. 94) in the fourth. Then recite the following 100 times:

اَللّٰهُمَّ اغْفِرْلِى وَارْحَمْنِىْ وَاَيِّدْنِىْ وَعَافِنِىْ وَارْزُقْنِىْ وَتُبْ عَلَىَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

Hadhrat Makhdoom-e-Paak said that the ***Sunnah of 'Asr*** should not neglected and ***Surah Fatah*** (no. 48) should be recited after *Salat-ul-'Asr*. ***Musabbahat-e-'Ashr*** should be recited before sunset.

After *Salat-ul-Maghrib*, ***Salat-ul-Awwabin*** should be performed, at least 6 *Rak'at* or 20 *Rak'at*. Then engage in ***Zikr*** and maintain it always.

It is beneficial to recite ***Surah Mulk*** (67) after *Salat-ul-'Isha*.

Hadhrat Makhdoom-e-Paak said that *Sufis* consider the *Tahajjud* prayer to be the most excellent *Nafl* prayer. He further said that *Tahajjud* is the key to the love of Allah ﷻ, it is the light of the eyes of the *Siddiqeen* (truthful), it makes up for all the weaknesses or mistakes in the *Faraiz* (compulsory prayers), it is an atonement for sins, it is the happiness of the souls of the *'Aarifeen* (knowers of Allah) and it is the coolness of the heart of the *Abraar* (pious). He said***: I acquired all the religious success and acceptances of Du'a due to performing Tahajjud regularly***.

For protection of faith (Imaan) and to live a peaceful & blessed life:

رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ اَقْدَامَنَا وَ انْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ

For protection against the mischiefs of Jinn, evil spirits, devil, pari (a type of female Jinn):

رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّ اجْنُبْنِيْ وَ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ

For incurable diseases

On the day of *Jumu'ah*, recite the following continuously after *Salat-ul-'Asr* until the time of *Maghrib* for 21 days. In-sha Allah the patient will recover during these days. It should not be read for terminal diseases.

يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ

For protection of health and wealth

Recite without counting:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

For settlements of debts

Recite the ***Ayat 26 & 27 of Surah Ale 'Imran*** 5 times after every *Salat* for 41 days starting with بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

For long life and material progress

After every *fardh Salat* recite *Surah Ikhlas* 3 times and *Darood Shareef* 3 times, and then recite this *Ayat*:

وَمَنۡ یَّتَّقِ اللّٰہَ یَجۡعَلۡ لَّہٗ مَخۡرَجًا وَّیَرۡزُقۡہُ مِنۡ حَیۡثُ لَا یَحۡتَسِبُ

For protection of house

Before sleeping recite *Ayat ul Kursi* 7 times and blow on the corners of the house. It will be protected (*hisaar*).

For protection against enemies

Recite without counting:

حَسۡبُنَا اللّٰہُ وَنِعۡمَ الۡوَکِیۡلُ نِعۡمَ الۡمَوۡلٰی وَنِعۡمَ النَّصِیۡرُ

For protection against nightmare

Read *Surah Falaq* and *Surah Naas* 3 times each, with *Darood Shareef* before and after.

To remove difficulties:

رَبِّ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

For fulfilment of needs:

رَبَّنَآ اٰتِنَا مِنۡ لَّدُنۡكَ رَحۡمَةً وَّ هَیِّئۡ لَنَا مِنۡ اَمۡرِنَا رَشَدًا

For protection against evil eyes, enemies and black magic:

بِسۡمِ اللّٰہِ الَّذِیۡ لَا یَضُرُّ مَعَ اسۡمِہٖ شَیۡءٌ فِی الۡاَرۡضِ وَلَا فِی السَّمَآءِ وَھُوَ السَّمِیۡعُ الۡعَلِیۡمُ

To remove evil spirits and calamities:

جبرئیل علیہ السلام ۷۸۶ میکائیل علیہ السلام

۱۴۷	۱۶۱	۱۵۸	۱۵۴
۱۵۹	۱۵۳	۱۴۸	۱۶۰
۱۵۲	۱۵۶	۱۶۳	۱۴۹
۱۶۲	۱۵۰	۱۵۱	۱۵۷

اسرافیل علیہ السلام عزرائیل علیہ السلام

For fever

Copy this *Naqsh* along with the verses under it, seal it and wear around neck. In-sha Allah fever will subside.

۷۸۶

۱	۱۱۴۳	۱۱۴۰	۸
۱۱۴۱	۷	۲	۱۱۴۲
۶	۱۱۳۸	۱۱۴۵	۳
۱۱۴۴	۴	۵	۱۱۳۹

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ
لِّلْمُؤْمِنِيْنَ وَ لَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

Naqsh-e-Ikseer-e-A'zam

For all purposes, diseases, black magic and evil spirit removal, write with saffron ink, dissolve in water and make the patient drink.

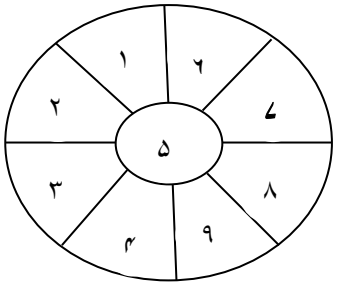
۷۸۶

۹۱۰۱۳۷۹	۹۱۰۱۳۹۲	۹۱۰۱۳۸۹	۹۱۰۱۳۸۶
۹۱۰۱۳۹۰	۹۱۰۱۳۸۵	۹۱۰۱۳۸۰	۹۱۰۱۳۹۱
۹۱۰۱۳۸۴	۹۱۰۱۳۸۷	۹۱۰۱۳۹۴	۹۱۰۱۳۸۱
۹۱۰۱۳۹۳	۹۱۰۱۳۸۲	۹۱۰۱۳۸۳	۹۱۰۱۳۸۸

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ
طِبُّ الْقُلُوْبِ وَ دَوَائِهَا وَ عَافِيَةِ الْاَبْدَانِ وَ شِفَائِهَا
وَ نُوْرُ الْاَبْصَارِ وَ ضِيَائِهَا وَ اٰلِهٖ وَ صَحْبِهٖ دَائِمًا اَبَدًا

Naqsh-e-Bees

For *Taskheer-e-khalq* (to incline creations towards you) and for ease in livelihood, get it engraved on a ring and wear on right hand:



Naqsh-e-Bismillah Shareef

It is beneficial for headache. Wear around neck.

٧٨٦

٢٣٣٨	٢٣٣٣	٢٣٤٠
٢٣٣٩	٢٣٣٧	٢٣٣٥
٢٣٣٤	٢٣٤١	٢٣٣٦

‘Amal-e-Darood Shareef

This *Darood Shareef* has countless benefits. After *Salat-ul-Jumu’ah*, it is recited 111 times while standing, folding hands humbly and facing towards *Madinah Twayyibah*. In just a few *Jumu’ah* having acting upon this, its effects will start manifesting. It is read for all purposes, whether religious, worldly, child for the childless, job for the jobless, light (*noor*) for the eyes or to illuminate the heart. It enhances the love for Holy Prophet ﷺ and it is a great wealth for the vision of the heart:

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمْ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا سَيِّدِىْ يَا رَسُوْلَ اللّٰهِ